


THE
HARMONY
OF THE
WORLD
HEYDON
1662





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THE HARMONY OF THE WORLD:

BEING

A Discourse wherein the Phænomena of Nature are Consonantly Salved and Adapted to Inferiour Intellects.

By John Heydon, Gent. Φιλοσοφ, a Servant of God, and Secretary of nature.

And it came to passe, as they still went on and talked, that behold, *there appeared*, a Chariot of Fire, and Horses of Fire, and parted them both asunder; And *Elijah* went up by a whirlewinde into Heaven. 2 *Kings* 2. 11.

LONDON,
Printed for *Henry Brome*, and are to be sold at his shop at the Signe of the *Gun* in *Ivie-lane*, 1662.

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The HARMONY

of the *WORLD*, being a Discourse of God, Heaven, Angels, Stars, Planets, Earth; the miraculous Descentions and Ascentions of spirits, with the Nature and Harmony of mans Body; the Art of preparing *Rosie Crucian Medicines* to Cure all Diseases. Their Rules to raise bodies decayed, which are verified by a Practical Examination of Principles in the great World.

Whereunto is added, the state of the New Jerusalem, *grounded upon the knowledge of Nature, Light of Reason, Phylosophy and Divinity.*

All fitted to the Understanding, Use and Profit of Wisdomes Children, and communicated to the sons of Art.

By John Heydon, *Gent.* Φιλονομ☉, *a servant of God, and Secretary of Nature.*

And I saw another mighty Angell come down from Heaven, cloathed with a Cloud, and a Rainbow was upon his head, and his face was as it were the Sun, and his feet as Pillers of Fire: And I heard a great voice out of Heaven, saying: behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, *Rev.* 10. 1. & 21. 3.

LONDON,
Printed for *Robert Horn*, and are to be sold at his shop at the Sign of the *Turks-head* in *Cornhill* neer the Royal *Exchange*. 1662.

TO THE

Most Honourable, Most Loyall, Magnanimous and High Borne Prince

James Boteler,

Duke of Ormond, *and Lord Lievtenant of his Majesties Kingdome of* Ireland.

Externall, Internall and Eternall Happinesse be Wished.

My Lord,

MAn had at the first, and so have all souls before their entrance into the body, an explicite

methodicall knowledge, but they are no ſooner veſſel'd, but that liberty is loſt, and nothing remains but a vaſt confuſed notion of the creature; thus had I only a Capacity without power, and a will to do that, which was farr enough above me; in this perplexity I ſtudied ſeverall Arts; for my own ſullen fate hath forced me to ſeverall courſes of life, but I finde not one hither

to

to which ends not in Surfets, or ſatiety, and all the Fortunes of this life are follyes: thus I rameld over all thoſe inventions which the ignorance of men call Sciences; but theſe endeavours ſorting not to my purpoſe; I Studied then the Seminall forms of things; The Soul of Man, the difference betwixt the Soul of an Angell and an humane Soul, the Nature

of God, the Order of Spirits; how they give splendor to the Stars and Planets, how Sensation, Immagination, Reason and Memory are made, and how the bodyes of Ghosts have as much of solid corporeall substance in them as the bodyes of men, what kinde of punishments the Aerial Officers inflict upon their Malefactours; and how the spirit of nature is present

ſent every where, and ſnatcheth into conſent the immagination of the mother, which forcibly reteyns the note, and will be ſure to ſeale it on the body of the Infant, for what rude inchoation the ſoul of the World has begun in the matter of the Fætus, this ſignature is comprehended in the whole deſigne, and afterwards compleated by the preſence and operation of

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the particular ſoul of the Infant. After I knew what the ſoul was before it came into the body: I found preſently what it was in the fleſh; then all I deſired was but to keep my body in health, and this being obteyned: I went yet further, *To ſee what would become of the Genii, when the firing of the World has done due execution upon that unfortunate crue, and tedious and*

and direfull torture has wearied their afflicted Ghosts that are earthly, into an utter receſſe from all matter, and thereby into a profound ſleep or death; that after a long ſeries of years, when not only the fury of the fire is utterly ſlaked, but that vaſt Atmoſphere of Smoke & Vapours, which was ſent up during the time of the Earths conflagration, has returned back in Copious Showers

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of Raine which will again make Seas and Rivers, will bind and consolidate the ground; and falling exceeding plentifully all over, make the soyle pleasant and fruitfull and the Aire coole and wholsome, that Nature recovering thus to her advantage, and becomming youthfull again, and full of genital Salt & moisture, the souls of all living creatures belonging to these lower Regions of the Earth and Aire

Aire, will awaken orderly in their proper places, the Seas and Rivers will be again repleniſhed with fiſh; the Earth will ſend forth all manner of fowles, foure footed beaſts, creeping things; & the Souls of men alſo ſhall then catch life from the more pure and Balſamick parts of the Earth, and be cloathed again in terreſtriall bodies; and laſtly the Aeriall Genii, that Element becoming again wholſome

some and vitall, shall in due order and time, awaken and revive in the cool rorid Aire, which expergefaction into life is accompanied say they, with propensions answerable to those resolutions they made with themselves in those fiery torments, & with which they fell into their long sleep, this is the primative truth of the Creation, the Antient, real Phylosophy of the Hebrews and Egyptians, But new Philosophy

ſophy to our common Scribers, and I propoſe it not for your inſtruction, Nature hath already inriched you with Learning, judgment and Candor, and I would make you my Patron not my Pupill; if therefore amongſt your ſerious and more deare retirements, you can allow this Edilis but ſome few Minutes, and think them not loſt, you will perfect

fect my Ambition, that is to present my self,

November, 12th. 1661. *My Lord*

Your Honours most humble Servant,

John Heydon.

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The Preface.

IN Mr. *Slades* Orchard at *Sidmouth* in *Devon*, about the dawning or *day*-break, being tyred with a tedious ſolitude, and thoſe penſive thoughts which attend it, after much loſſe and more labour, I ſuddenly fell aſleep; Here then *day* was no ſooner born then ſtrangled: I was reduced to a *night* of more deep Tincture than that which I had formerly ſpent: My *fancy* placed me in a *Region* of inexpreſſable obſcurity, and as I thought more than Natural, but without any terrours; I was in a firm even temper, and though without incouragements, not onely reſolute, but well pleaſed: I moved every way for diſcoveries, but was ſtill entertained with darkneſſe and ſilence; and I thought my ſelf tranſ-

lated to the *land of Deſſolation.* Being thus troubled to no purpoſe, and wearied with long endeavours, I reſolv'd to reſt my ſelf; and ſeeing I could finde nothing I expected, if any thing could finde me. I had not long continued in this humour; but I could here the whiſpers of a ſoft winde, that travell'd towards me; and ſuddenly it was in the leaves of the Trees, ſo that I concluded my ſelf upon the ſouth-ſide *Hewill* upon *Hazle-hill* in *Warwick-ſhire*, among the ſhady walks of thoſe woods, wherein often by the River ſide, & by the Chriſtal fountain, having loſt the ſight of the reſt of the world, and the world of me; I found out in that hidden ſolitude very excellent experiments in Medicines, admirable glorious tinctures, and Teleſmes in the *Earth*, and the ſecrets of Nature, *&c.* with this breath came the *day-light*, and with it ſuch a *bright flame*, that it ſeemed to exceed that of the *Sun*: After we had done our holy things at the twentieth houre

houre of the tenth day of *June* 1648. there appeared to us, after their usuall manner; *Seven men clouthed in silk garments, with Cloaks after the* English *mode, with purple Stockins, and Crimson Velvet Coats, red and shining on their Breast: nor were they all thus clad, but onely two of them, who were the chief: On the ruddier and taller of these two, other two waited, but the lesse and paler had three attendants:* So that they made up seven in all; they were about forty years of Age, but lookt as if they had not reacht thirty; when they were asked who they were? They answered, that they were *Homines Aerii, Aerial men*, who are born and dye as we; but that their life is much longer then ours, as reaching to three hundred years, and they raise each other from death to life. Being asked concerning the Immortality of *Dæmons*? They answered, *Nihil quod cuique propriùm esset superesse*; that they were of a nearer affinity with the *Divi* then we: but yet infinitely dif-

ferent from them: and that their happineſſe or miſery, as much tranſcended ours, as ours does the bruit Beaſts; that they knew all things, paſt, preſent, or to come, and what is hid, whether Moneyes or Books; and that the loweſt ſort of them, were the *Genii* of the beſt and nobleſt men amongſt the *Roſie Crucians*, as the baſeſt men are the trainers up of the beſt ſort of dogs; that the tenuity of their bodies was ſuch, that they can neither do us good nor hurt; ſaving in what they may be able to doe by *ſpectres* and *terrers*, and impartent of *knowledge*, we aſked what Religion was beſt amongſt us? they anſwered the *Proteſtant*; and *Epiſcopacy* was the beſt *Form of Church Government*, and that they were both publick profeſſors in an *Accademy*, and that he of the leſſer ſtature had three hundred *Diſciples*, the other twenty: we aſked further, why they would not reveale ſuch treaſures as they knew unto men? They anſwered, that there

there was a ſpeciall Law againſt it, upon a very grevious penalty.

Theſe *Aireyall Inhabitants*, ſtayd at leaſt ten hours diſputing and arguing of ſundry things, amongſt which, one was *the Originall of the World*: *The Taller denying that God made the World, ab æterno:* The Leſſer affirmed that he ſo created it every moment, that if he ſhould deſiſt but one moment it would periſh, *whereupon the other cited ſome things out of the diſputations of R.C. Electione fraternitatis caput*; in *the Roſie Crucian Axiomata, the ſecond Book*: which books, if this be acceptable, I ſhall ſhortly publiſh: and the *Rota*, *The Wiſe mans Crown*; The ſecond Book of *Roſie Crucian* Phyſick, and *The Temple of Wiſdome*. The Book of *Geomancy*, *Aſtrology* and *Teleſmes*; And named ſeverall other Treatiſes, part whereof I know, part not, which were of the *Roſie Crucians* Writings, and withall did openly profeſſe himſelf of the Reverend Order.

As these went away from us, there came a most Heavenly Odorous Aire, like that of sweet Bryers, but not so full and ranke; in this admiration were we conveyed I know not how, into the Orchard again; where this Perfume being blown over, there succeeded a pleasant humming of Bees, amongst Flowers, Herbs and Leaves that were there, and this did somewhat discompose me, for I Judged it not suitable with the complexion of the place, which was now again darke and like midnight, then was I somewhat troubled, with these unexpected occurrences; When a new appearance diverted my apprehensions. Not farr off on my right hand, I could discover a white weake light, not so cleere as that of a candle, but misty and much resembling an Atmosphere, towards the centers it was of *Purple colour* like the *Elesian sun-shine*, but in the Dilatation of the circumference Milky: And if we consider the joynt Tincture of

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the parts, it was a *painted Vesper*, a figure of that splendour which the old *Romans* called *Sol mortilorum*; whilest I admired this strange scæne, there appeared in the middle of the *purple colours*, a sudden commotion, and out of their *very centre* did sprout a *certain flowery light*, as it were the *flame* of a *Taper*, very *bright* it was, sparkling and twinckling like the day-Star; the beams of this new Planet issuing forth in smal skeins and rivilets, lookt like threds of silver, which being reflected against the Trees, discovered a curious green Umbrage; and I found my self in that Mathematical Grove of conspiring Apple Trees, *&c.* set by Master *William Slade*; Under this shade and skreen, did lodge a number of Nitingales, Thrushes, and Owsels or Blackbirds, which first I discovered by their whitish breasts; These peeping through their leavy Cabinets, rejoyced at this strange light, and having first plum'd themselves, stirr'd the still aire with their Musick

Muſick; theſe (with many other little birds that ſtreined their pretty throats) which I thought was very pretty, for the ſilence of the night, ſuiting with the ſolitude of the place, made me judge it heavenly: The ground both neer and far off, preſented a pleaſing kinde of Checquer; for this new Star meeting with ſome drops of dew, made a multitude of bright refractions, as if the earth had been paved with Diamonds. Theſe rare and various accidents kept my Soule buſied, but to interrupt my thoughts, as if it had been unlawfull to examine what I had ſeen; another more admirable Object interpoſed, I I could ſee between me and the light, a moſt exquiſite *Divine Beauty*, black and lovely, her frame neither long nor ſhort, but a mean decent ſtature; *Attyred ſhe was* (according to the moſt *Curious mode of the Country*, at *Sydmouth* in the *Connty of Devone* near *Exeter*,) In a habit beſt pleaſed her own nature, *for ſhe valued*

not

not Vanity; her *Eyes* were quick, freſh and *Celeſtiall*, but had ſomething of a Start, as if ſhe had been puzzled with a ſuddain occurrence, her Countenance was Amiable; from her black vaile, did her features break forth, like Sun Beams in a miſt, her haire ran diſhevelled to her breaſts, and returned to her cheeks in curles, and that hayre behind was rowled to a curious Globe, with a ſmal ſhort ſpire Flowered with *Purple* and *Skie* coloured *Knotts*, her *Rings* were pure entyre *Embralds*, for ſhe valued no Mettals, and her *Pendants* of burning *Carbuncles*; To be ſhort, her whole habit was *Youthfull* and *Flowry*, of *Skie Coloured Silk*, thin and looſe, *Fancied with Violet, Silver, White, Blew, Green and Scarlet Ribbands*; which lookt very fine and pleaſant in a Golden Morning, and ſmelt like the Eaſt and was throughly aired with rich *Arabian Diapaſms*. But whilſt I admired her perfections, and prepared to make my addreſſes, *ſhe prevents me with a voluntary*

ry approach. Here indeed I expected ſome diſcourſe from her, but ſhe looking very ſeriouſly and ſilently in my face *takes me by the hand*, and I thought it not amiſſe to walk with ſo ſweet a *Lady*, when ſhe ſo fairely invited me; now the *Light* which I had formerly admired, proved to be her *Attendant:* for it moved like an uſher before her. This ſervice added much to her Glory, and it was my only care to obſerve her, who though ſhe wandered not; Yet verily ſhe followed no known path. Her walke was Green, being Furred with a fine ſmall Graſſe, which felt like Pluſh, for it was very ſoft; and purled all the way with *Daſies*, *Primroſes*, *Violets*, *Honeyſuckles*, and *ſweet flowers*; when we came out of this our *Arborel* or *Courtly Orchard* of *Apple Trees*; I could perceive a ſtrange clearneſſe in the *Aire*, not like that of *Day*; neither can I affirm it was *night*; the Stars indeed perched over us, and ſtood glimmering, as it were on the tops of

of high hills; for we were in a moſt deep bottome, betwixt *Corle* and *Bulverton*, and the *earth* over lookt us; ſo we walked over a little *Rivolet*, through *my Fathers firſt, ſecond and third Courts*, and paſſed the laſt gate, that directs to a *bridge*, which we went over; and we had not gone very far, when I had a great deſire to hear my *Miſtreſſe* ſpeak, (for ſo I judged her now) that if poſſible, I might receive ſome information from her: how to bring this about, I did not well know; For ſhe ſeem'd very coy, rough and averſe from diſcourſe, but having reſolv'd with my ſelf to diſturb her. I asked if ſhe would favour me with her Name? To which ſhe replyed very familiarly, as if ſhe had known me long before, My true and faithfull Servant (ſaid ſhe) my Name is *Beata*; you do here behold, *The Harmony of the World, Man, the Soul, Nature* and *Religion*, and had it been your fortune barely to know the ſecrets of *Nature, Reaſon* and *Philoſophy*,

phy, with all the ſweet circumſtances of them, which few upon Earth underſtand, I would not have been your *Miſtris:* and now my dearly beloved Servant J.H. publiſh this *Roſie Crucian* miſtery, and add it to your former diſcourſes, *viz. The Temple of Wiſdome, The Roſie Crucian infallible Axiomata:* Your new Method *Of Roſie Crucian Phyſick* and Medicines, *for long life, Health, Youth, Wiſdome and Vertue, and to alter, change and amend the ſtate of the body*; And if the rude Readers be ſo wiſe they cannot underſtand you; leave the diſcovery to God, who when it is his bleſſed will, can inſtruct the better ſort of them; I charge you upon pain of looſing my Love, teach no man, what you have from me, unleſſe you finde them of your own diſpoſition, its truth the World looks for Dreams and Revelations, as the Train to their inviſible Righteouſneſſe; but you ſhall deliver what I ſend to the Sons of Art (for ſo I call thoſe whoſe Qualities are as yours) let

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them know by the *Roſie Crucian M*- that there are but two *Elements*, *Earth and VVater*, Air is the Cæment of two worlds and a Medly of Extreams. It is natures common place, her index, where you may finde all that ever ſhe did or intends to do; This is the Worlds *Rendezvous*; in this are innumerable *Idea's* of Men, Beaſts, Fiſh and Foul, Trees, Herbs, and all creeping things, this is *Mare Rerum inviſibilium*, for all the conceptions *in ſinu ſuperioris naturæ*, wrap themſelves in this Tiffany, before they imbarke in the ſhell. It retayns the ſpecies of all things whatſoever, and is the immediate receptacle of ſpirits, after diſſolution, whence they paſſe to the Æthereal Region, which is a moſt ſilent Fire. This Fire paſſeth through all things in the world, and it is natures Chariot, in this ſhe rides; when ſhe moves this moves, and when ſhe ſtands this ſtands, like the Wheels in *Ezekiel*, whoſe Motion dependeth on that of the ſpirit, this is the

Mask

Maſk and Screen of the Almighty, whereſoever he is, this *Train* of *Fire* attends him. Thus he appears to *Moſes* in the *Buſh*, but it was in Fire; the Prophet ſees him break out at the *North*, but like a *Fire* catching it ſelf; at *Horeb* he is attended with a *mighty ſtrong wind* rending the Rocks in pieces, but after this comes the *Fire*, and with it a ſtill ſmall voice, *Eſdras* alſo defines a God, whoſe ſervice is converſant in *VVinde* and *Fire*; this face is the veſtment of the *Divine Majeſty*, his backparts which he ſhewed to *Moſes*, but his naked royall Eſſence none can ſee and live; The Glory of his preſence would ſwallow up the naturall man, and make him altogether ſpiritual, thus *Moſes* his face after conference with him ſhines, and from his ſmal *Tincture* you may gueſs at you future eſtate in the regeneration, for to know nothing is life eternal, becauſe all inviſibles came out of the inviſible

bleGod,& this is *The way to bliſs*;when you come to the *Chaos* you ſhall find it *blood red*,becauſe the Central Sulphur preſents it ſo; in your preparation it is white like *Quick-ſilver*,& tranſparent like the Heavens,& before the fall of man,there was a more plentifull and large Communion between *Heaven* and *Earth*, *God* and the *Elements*, than there is now in your days upon mans tranſgreſſion; *Malcuth* was cut off from the *Han*, ſo that a breach was made between both worlds, and their Chanel of *Influences* diſcontinued. Now *Malcuth* is the inviſible *Archetypal Moon*, by which your viſible *Cæleſtial Moon* is governed, and impregnated,and *God* to puniſh the ſin of *Adam*, withdrew himſelf from the creatures; ſo that they were not feaſted with the ſame meaſure of influences as formerly.But the Angels became Miniſters of the *Goſpel*, and the *Law* was in their hands,till *Chriſt* ſhould take it into his own, and *Raziel* the *Angel* was preſently diſpatched to communicate

nicate the intelligence to *Adam* & to acquaint him with the *Harmony of the Gods*, & their *Divine Idea's*, *Angels* & their *Genii*, *Spheres* and their *Spirits*, *Stars*, *Planets* and their *Souls* or naturall *Ideas*, *Men* and their *Guardians*, and how by the influence of the *Starrs* these visible creaturs receive Vertue, Life, Knowledg, Sense and Motion; and God when the matter was prepared by love, for light, gives out his *fait Lux*, which was no *Creation* as most think, but an *Emanation* of the *World* in whom was *life*, and that life is the light of men, this is that light Saint *John* speaks of, *that it shines in the darkness, and the darkness comprehended it not*. No sooner had this Divine Light pierced the bosome of the matter, but the *Idea* of the whole material world appeared in those primitive waters like an image in a Glasse: By this *Idea* it was that the *Holy Ghost* framed and modled the universall structure, This R. C. mistery of the Idea is excellently manifest-

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ted in the Magicall Analyſis of bodies: For he that knows how to immitate the protochimiſtry of the Spirit, by ſeparation of the principles, wherein the life is impriſoned, may ſee the impreſſe of it experimentally in the outward naturall veſtiments: when the Unity of the Trinity had applyed themſelves to the matter, there was extracted from the boſome of it a *thin ſpirituall celeſtial ſubſtance* wch receiving a tincture of heat & light proceeding from the divine Treaſuries, became a pure ſincere innoxious fire, of this the *Bodyes of Angels Conſiſt*, as alſo the *Empyreall Heaven*, where intellectuall eſſences have their reſidence: this extract being thus ſetled above, and ſeparated from the Maſſe, retaynd in it a vaſt portion of light, and made the firſt day without a *Sun*, but the ſplendour of the word expelling the darkneſs downwards, it became more ſetled, and compact towards the centre, and made a hor-

rible thick night; and thus *God* was between the *light* and *darkneſſe*, for the ſpirit remained ſtill on the face of the inferiour portion, to extract more from it: in the ſecond ſeparation was reduced *Aier Agilis*, a ſpirit not ſo refined as the former, but vitall; and in the next degree to it, this was extracted in ſuch abundance, that it filled all the ſpace from the Maſs to the *Empyreall heaven*, under which it was condenced to a water, but of a different conſtitution from the *Elementall*; and this is the body of the *inter-ſtellar skie*, the inferiour portion of this ſecond extract from the *moon* to the *earth* remained *Aire*, ſtill partly to divide the *inferiour* and *ſuperiour Waters*; but chiefly for the reſpiration and nouriſhment of the creatures, and this is that which is properly called the *Firmament*; *And* on the ſecond day *God Created the Spirit of the Firmament*, and in the outward *Geometricall Compoſure* it anſwers to *Natura media*, for it is ſpread through all things, hinders vacuity and keeps all

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the parts of nature in a firme invisible union; Nothing now remains but the two inferiour principles, *Earth* and *Water*; the Earth was an impure sulphurous substance, or *Caput mortuum*, of the Creation the *Water* also was phlegmatick, cold and raw, not so vitall as the former extractions, but the *Divine Spirit* to make his work perfect moving also upon these, imparted to them life and heat, and made them fit for future productions; the earth was so over cast, and mantled with the water, that no part thereof was to be seen, but the spirit orders a retreat, that it may be exposed to the *Cælestiall influences*, the light as yet was not confined, but retayning his vast flux and primitive liberty, equally possest the whole creature. On the fourth day it was collected to a *Sun*, and taught to know his Fountaine; the darkness whence proceed the corruptions, and consequently the death of the creature, was imprisoned in the *Centre*, but breaks out still when the day gives it leave: and you

must know every *Element* is threefold, for example, there is a threefold earth: First, there is *Terra Elementaris*: then there is *Terra Cæleſtis*, and laſtly *Terra Spiritualis*, the influences of the ſpiritual earth by mediation of the Celeſtial, are united to the terreſtrial, & are the cauſe of life, &c. Theſe three are the fundamentalls of art and nature, the firſt anſwers to *God the Father*, being the natural foundation of the creature: the ſecond principle is the infallible Magnet, the Miſtery of Union, by this all things may be attracted whether Phiſicall or metaphiſical, be the diſtance never ſo great, this is *Jacabs Ladder* without this, there is no aſcent, or deſcent either influentiall or perſonall, this anſwers *to God the Son*, for it is that which mediates between extreams, and makes *inferiours* and ſuperiours communicate: the third Principle is not *ex quo*, but *per quod omnia*, this can do all in all, and the faculties thereof, I may not tell you; it anſwers

ſwers to the *Holy Ghoſt*, and amongſt naturalls it is the only Agent and Artificer, *&c.* and by theſe you may performe miraculous things; for there is not a compound in all nature, but hath in it a little *Sun* and a little *Moon*, and what offices ſoever the two great Luminaries perform for the conſervation of the great world in generall, theſe two little Luminaries performe the like for the conſervation of their Microcoſme in particular; the *Sun* and *Moon* are two principles, the one *active*, the other *paſſive*, this maſculine that fæminine, they have Spirits and Angels attending them as all bodies have, and the Starrs likewiſe have ſpirits that carry influence to one another and to the Earth, *&c.*

And as the great world conſiſts of three parts, the Elementall, the Cæleſtiall and the Spirituall, above all which God himſelf is ſeated in that infinite inacceſſible light, which ſtreams from his own nature, even ſo Man hath in him his *Earthly Elementarll*

mentall parts, together with the *Celeſtiall and Angelicall natures*; in the Centre of all which moves, and ſhines the *Divine Spirit*, the Senſuall, Cæleſtial, Ætherial part of man, is that whereby we do move, ſee, feel, taſt and ſmell, and have a Commerce with all materiall objects whatſoever, it is the ſame in us as in Beaſts, and it is derived from Heaven, where it is predominant to all the inferiour Earthly creatures, it is *Anima Mundi*, vulgarly called by *Aſtrologers*, *Anima Media*, becauſe the influences of the Divine Nature are conveyed through it to the more materiall parts of the creature, with which of themſelves they have no proportion; by means of this *anima media*, or the ætheriall Nature, man is made ſubject to the *influence of Stars*, and is diſpoſed of, partly by the *Cæleſtiall Harmony*; for this middle ſpirit is of a fruitfull inſinuating nature, and carryes ſuch a ſtrange deſire to multiply it ſelf, that the Cæleſtiall forme ſtirs up, and excites

the

the Elementall; as is manifeſt in thoſe Herbs which open at the riſing, and ſhut towards the Sun ſet, which motion is cauſed by the Spirit being ſenſible of the approach and departure of the Sun, for indeed the flowers are as it were the ſpring of the ſpirit, where it breaks forth and ſtreams, as it appears by the ſweet ſmells that are moſt cæleſtiall, and comfortable there. Again this is more evident in the plantanimalls, as the vegetable Lamb, the Arbor *Caſta*, and ſeverall others; but this will not ſink with any, but ſuch as have ſeen this ſpirit ſeparated from his elements, *where I leave it for this time*: Next, to this ſenſuall nature of man, is the Angelical, or Rationall ſpirit, this ſpirit adheres ſomtimes to the *mens* or ſuperiour portion of the ſoul, & then it is filled with the Divine light; but moſt commonly it deſcends into the æthereal, inferior portion, which Saint *Paul* calls *Homo Animalis*, where it is altered by the *Cæleſtiall influences*, and diverſly

verſly diſtracted with the irregular *affe-ctions* and paſſions of the ſenſuall nature, above the rationall ſpirit is the *mens*, commonly called *ſpiraculum vitarum*; this is that ſpirit which God breathed into man, and by which man is united again to God; Hence there is in nature a certain ſpirit which applyes himſelf to the matter, and Actuates in every generation. That there is alſo a paſſive intrinſecall principle, where he is more immediately reſident then in the reſt, and by mediation of which, he communicates with the more groſſe materiall parts, for there is in nature a certain chaine or ſubordinate propinquity of complexions between viſibles and inviſibles, and this is it by which the ſuperiour, ſpirituall eſſenſes deſcend, and converſe here below with the matter: do not miſtake me Gentlemen, I ſpeak not in this place of the Divine ſpirit, but I ſpeak of a certain Art by which a particular ſpirit may be united to the univerſall, and nature by

conſequence

consequence may be strangely exalted and multiplyed. Now then in every frame there are three leading principles, the first is this *Anima* aforesaid, the second is called *spiritus mundi*, and this spirit is the medium *per quod anima infunditur & movet suum Corpus*: The third is a certain Oleus ætherial water: This is *Menstrum* and *Matrix Mundi*, for in it all things are framed and preserved, as soon as the passive spirit attracts the *Anima*, which is done when the first link in the chaine moves, then the ætheriall water in a moment attracts the passive spirit, for this is the first visible receptacle wherein the superiour natures are concentrated, and this passive spirit is a thin Aireal substance, the only immediate vestiment wherein the *Anima* wraps her self, when she descends and applyes to generation; the radicall vitall liquor, is a pure cælestiall nature, answering in proportion and complexion to the superiour *inter stellar waters*, the *Soul* being

thus

thus confined, by lawfull *Magick*, in this liquid Chriſtall, the light which is in her ſtreams through the water, and then it is *Lux manifeſté viſibilis ad oculum*, in which ſtate it is firſt made ſubject to the Artiſt: here now lyes the miſtery of the *R. C.* his moſt ſecret and miraculous pyramid, whoſe firſt Unity or Cone is alwayes in *Horizonte Eternitatis*, but his Baſis or quadrate is here below in *Horizonte Temporis*, the *Anima* conſiſts of three portions of light, and one of the matter: the Paſſive ſpirit hath two parts of the matter and two of the light; wherefore it is called *Natura Media*, and *Sphæra equalitatis*, the Cæleſtial water hath but one portion of light to three of the matter. Now the chain of deſcent which concernes the ſpiritual parts, is grounded on a ſimilitude or Symbol of Nature; and there being but three portions of light in the *Anima*, and two in the paſſive ſpirit, the inferiour attracts the ſuperiour; then there being but one portion

portion in the cæleſtiall nature, and two in the middle ſpirit; this ſolitary ſhining unity attracts the other *Binarious*, to fortifie and augment its ſelf, as light joynes with light or flame with flame; and thus they hang in a vitall magneticall ſeries. Againe the chain of aſcent which concerns the matter is performed thus: The *Cæleſtial* nature differs not in ſubſtance from the *Aireal Spirit*, but only in degree and complexion, and the *Aireal Spirit* differs from the materiall part of the ſoul in conſtitution only, and not in nature: ſo that theſe three being but one ſubſtantially, may admit of a perfect Hypoſtaticall Union, and be carried by a certaine intellectuall light in *Horizontem Mundi ſuper ſupremi*, and ſo ſwallowed up of immortallity: thus have I ſhewed you what you deſire, *viz. The Harmony of the World*, how the ſoul deſcends and aſcends to the body, what the ſoul of the World is, and what the ſoul of the Earth, and how the *Primum mobile* ſets all a going, you know now

now the universall spirit of nature, & his strange abstruce miraculous ascent & descent. I shall speak one word more of man & his state after death, and this will prove not a Preface only, but an introduction or a key to the following discourse, & the secrets of nature even frō God downward.

And now what I speak of the dissolution of man shall be very brief, because I will close up my discourse, as he doth his life with death, death is *recessus vitæ in Absconditum*: not the annihilation of any one principle, but a retreat of hidden natures to the same state they were in, before they were manifested, this is occasioned by the disproportion and inequality of the matter: for when the *Harmony* is broken by the excesse of any one Principle, the vital twist (without a timely reduction of the first vnity) disbands and unravells, In this recesse the severall ingredients of man returne to those severall Elements, from whence they came at first, in their accesse to a compound

compound: thus the earthly parts, as we ſee by experience, returne to the earth, the Cæleſtiall to a ſuperiour Heavenly Lymbus, and the ſpirit to God that gave it: and the breathing of it into *Adam*, proves it proceeded from *God*; and *therefore the ſpirit of God*: Thus *Chriſt breathed on his Apoſtles, and they received the Holy Ghoſt: In* Ezekiel, *The ſpirit comes from the foure windes, and breathes upon the ſlain, that they might live.* Now this ſpirit was a ſpirit of life, the ſame with that breath of life, which was breathed into the firſt man, and he became a living ſoul; but without doubt, the breath or ſpirit of life *is the ſpirit of God:* Neither is this ſpirit in man alone, but in all the great world, though after another manner; *For God breathes continually*, and paſſeth through all things like an *aire* that refreſheth; Hence it is that *God* in Scripture hath ſeveral names, now at the diſſolution, the principles of man, part, as ſometimes friends doe ſeveral wayes,

ſuch painted immaginary *Tophet*, but that which I ſpeak of (if I am not much miſtaken) I have a ſtrong ſcripture, for it is that of Saint *Peter*, where he ſpeaks of *Chriſt* being put to death in the fleſh, but quickned by the ſpirit: By which alſo he went, and preached unto the ſpirits that were in Priſon: which ſometimes were diſobedient, when once the long ſuffering of *God* waited in the dayes of *Noah*, while the Arke was a preparing, wherein few, that is, eight ſouls were ſaved by water. Theſe ſpirits were the ſouls of thoſe who periſhed in the Flood and were reſerved in this place till *Chriſt* ſhould come, and preach repentance to them, and it is not ſaid that the ſpirit it ſelf preciſely preached unto them; but he who went thither by the ſpirit, namely *Chriſt*, in the Hypoſtaticall Union of His Soul and God-head, which Union was not before the Flood, when theſe dead did live: again, it is ſaid that he preached unto ſpirits, not to men: to

thoſe

thoſe which were in priſon, not to thoſe which were *in vivis*, and this you may read at large in my *Idea of the Law*, &c. and the Apoſtle confirms it in another place, *Chap.* 4. *verſ.* 6. νεκροῖς εὐηγελίσθη, the dead were preached to, not the living, and theſe ſpirits were ſometimes diſobedient, in the days of *Noah*, whence I gather they were diſobedient at the time of preaching, and this is plain out of the ſubſequent Chapter, *For this cauſe was the Goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit*: Now this Judgment in the Fleſh was grounded on their diſobedience in the days of *Noah*, for which alſo they were drowned, but Salvation according to *God* in the ſpirit proceeded from their repentance at the preaching of *Chriſt* which was after *death*; I do not conceive there ſhall be a Reſurrection of every Species; but rather their Terreſtrial parts together with the Element of

water, (for there ſhall be no more Sea) ſhall be united in one mixture with the Earth, and fixed to a pure Diaphanous ſubſtance, this is Saint *Johns Chriſtall Gold*, a fundamentall of the new *Jeruſalem* ſo called, not in the reſpect of colours but conſtitution, their ſpirits at laſt ſhall be reduced to their firſt Lymbus, a ſphere of pure ætheriall fire like rich ætheriall Tapeſtry ſpread under the *Throne of God:* Neither do I impoſe this on the Reader, as if I ſat in the infalible chaire, but I am confident the Text of it ſelf will ſpeak no other ſenſe; as for the Doctrine it is no way hurtfull, but in my opinion as it detracts not from the mercy of God, ſo it adds much to the comfort of man; Theſe were her inſtructions which were no ſooner delivered, but ſhe gave me a book curiouſly wrought and garniſhed with flouriſhing *Figures of Golden Hyeroglyphicks*, with Azure and Silver Letters, ſaying, I give you leave to be free to thoſe you finde of your own nature, and to publiſh

publiſh your works you have written, viz. *The Temple of Wiſdome*, and your Treatiſe of Chymical Medicines, *Aurum Potabile, Ignis vitæ, Stella vitæ, Nutrix vitæ, Radix vitæ, Amicus vitæ, Vis vitæ, Adjutrix, vitæ, Succus vitæ, Sanguis vitæ, Lac vitæ, Nutrix vitæ, Filius Solis Cæleſtis Salus vitæ, Filia Lunæ Cæleſtis, Medulla vitæ* Arabick *Diapaſmes, Deliciæ vitæ, Anima Solis*, Approved by large experience to be effectuall in ſupplying mans continuall waſte and expence of ſpirit and preſervatives againſt infection, melancholy and all decayes in nature, and I would have you let the poor ſick people have your Oyle of Gold, Spirits of Hony, of Lemons, Oranges, Saffron, Cinamon, Cloves, Angelica, Clary, Bawme, Roſemary, Wormwood, Mace, Nutmegges, Mint, Pantarva, to cure them of their diſeaſes for a ſickly time is comming; cure all that comes to you. I know they will reward you evill for good, and hatred for your good will; but it is pitty that

many thousands will dye for want of your Medicines, I know you are of a Noble nature, and faithfull to falſ hearted men; you are free and gentle of ſpirit, but my dearly beloved *J. H.* you muſt not in your publick writings exceed my allowance, I am your love, and you muſt not let every man that Petitions you ſee my face for I am a Virgin and a Mother of Children, yet never was I lookt upon with adulterate eyes: And now I am going to the invifible Region let not that proverbe take place with you, out of ſight, out of minde; remember me and be happy: Then ſhe brought me to a clear large light, and then I returned her book, and here ſhe ſhewed me thoſe things I muſt not ſpeak off: when we were paſt the Rock of the River on the Eaſt ſide of the houſe, ſhe walked up the Hill from the deep vale of flowers and Primeroſes to the face of the plain where her clew of Sun-beams, her light that went before her waited upon her, here

Beata

Beata ſtopt in a mute ceremony, for I was to be left alone, ſhe look't upon me in ſilent ſmiles mixt with a pretty kind of ſadneſſe, for we were unwilling to part, but her hour of tranſlation was come, and taking her leave, ſhe paſt before my eyes into the Æther of Nature, and this was my Miſtris, it is Nature for I have no other, I leave fine Ladies to fine Ladds, and ſpeak of my *Beata* or *Naturæ*; for ſo ſhe is called, *&c.*

I was ſcarce day, *when all alone*
I ſaw Beata *and her Throne*
In fleſh, Azure Damaſes *ſhe was dreſt,*
And o're a Saphire Globe *did reſt;*
This ſlipperie Sphære when I did ſee
Fortune, *I thought it had been thee:*
But when I ſaw ſhe did preſent
A Majeſty *more* Permanent,
I thought my cares not loſt, if I
Should finiſh my diſcovery.
Sleepie ſhe Lok'd to my firſt ſight,
As if ſhe had watched *all the* night
And underneath her hand was ſpread,
The White Supportor *of her head:*
But at my ſecond ſtudied View,
I could perceive a ſilent Dew

Steale down her Cheeks, *leaſt it ſhould ſtain*
Thoſe Cheeks *where onely ſmiles ſhould* raigne.
The tears ſtream'd down for haſt, and all
In chaines of liquid pearle *did fall*
Faire ſorrows, and more deare than joyes,
Which are but empty Ayres and Noyſe:
Your drops *preſent a richer prize,*
For they are ſomething like her Eyes.
Pretty white foole! why haſt thou been
Sulli'd with Tears, and not with Sin
'Tis true: Thy teares, like poliſh't skies
Are the bright Roſials *of thy Eyes,*
But ſuch ſtrange Fates *doe noe attend*
As if thy woes *would never* end:
From Drops *to* ſighes *they turn, and then*
Thoſe ſighs *returne to* drops *agen,*
But while the ſilver Torent ſeeks
Thoſe flowers that watch it in thy cheeks,
The White and Red *Beata* wears
Turne to Roſe-water *all her tears*
Have you beheld a Flame, *that* ſprings
From incenſe, *when ſweet curled, rings*
Of ſmoak attend her laſt weak fires
And ſhe all in perfumes *expires*
So dy'd Beata; *Here ſaid ſhe*
Let not this Vial *part from thee:*
It holds my heart, *though now 'tis ſpill'd,*
And into waters all diſtill'd

'Tis

'Tis constant still : Trust not false smiles
Who smiles, and weeps not she beguiles
Nay trust not tears : *false are the few*
Those tears are many that are true ;
Trust me *and take the better choice*
Who hath my tears, *can want no* Joyes.

I shall now speak a word more concerning my self, & another concerning the *Common Artist*, and then I have done, it will be questioned perhaps what I am, & especially what my Religion is? Take this short Answer; *I am neither Papist nor Sectary, but a true resolute Protestant in the best sense of the Church of England; Geomancy, Astrology*, Philosophy, *Physick, the Law* and *Presbytery are all imperfect*, and a meer mixture of fancies and inconsistent contrary principles, which no way agree with the *Harmony and method of God and Nature.*

The huge Volums *of Law, Anabaptism* &c. *Phyloſophy, Astrology, Chymistry*, Physick *and Geomancy*, &c. like the *Oxe* roasted in Saint *Bartholomew Faire* do proclame plenty

plenty of Labour and invention, but afford little, that is wholesome, sound and good.

Some *Learned Gentlemen* have desired me to give the world a satisfactory Character of *William Lilly*, I know not what to say more then all men know, *He was a Laborour or Ditchers Son, by education a Taylor; brought up by one* Paylen *in the Strand.*

I come to prove it by Art.

William Lilly in his Introductional Nativity Example, gives the ☽ being in 1. 44. ♓ and under the first Circle 40. 74. 16. oblique Descention, which is conspiciously false, and I prove it thus,

Longit. ☽*e.*	1. 44. ♓.
Latit. North.	5. 0.
Decl. Sept. sub terra	25. 29.
Ascentio Recta	58. 30
Ascentio Recta I. C.	42. 10.
Dist. à I. C.	16. 20.
Circle.	40.
Descentio Obliqua	82. 4.

Ergo

Ergo, *Lilly* is distant from the truth herein, no less then eight whole degrees, and forty minites, which by consequence proves all his directions of the Moon to her Promittors, full nine years false, and upwards by *Naylods* measure of time.

In this Vernall figure, 1661. (where we thought he would have been more carefull after his being pardon'd, for his former to be abhorred Treasons and Villanyes by him committed under pretence of Astrology,) he hath committed an error of no lesse then forty six in time; and yet most impudently pretends to raise Judgments upon so deformed and false a foundation; and thence threatens the Grave Bishops and Churchmen; although Art it self speaks Eminently for them, as *Jupiter* in *Libra* upon the Cuspe of the 10th. in Reception of the Benigne Planet *Venus*, so likely and most aptly signifies.

Againe, in his figure of the Solar Eclips he

he is mistaken full 27. of time, and how much that will differ in Longitude let the Learned Artist judg. Yet, this fellow be his figures true or false, takes upon him to doom Kingdoms and families ruine; these errors committed under pretence of Art, besides particular and personall injuries by him committed against, and reflected upon my person, I appeal to any unbyased person, whether I have not just cause to unmaske this Impostor.

Mr. *Lilly*'s his Abilities are borrowed from Mr. *Nicholas Fisk*, *Culpeper* and others, who composed his Books for him, both present and to come, and being not congenerous with the matter and the various annexes of it; I will never therefore answer him by word or writing, because he is *Sterquilinii filius*, a son of the Dunghill, and not able to fill the stomack of the Learned Reader.

Ἅγιος ὁ Θεὸς, ἅγιος ἰσχυρὸς, ἅγιος ὁ ἀθάνατος ἐλέησον ἡμᾶς.

M.C. a A. ☐ ☉ & ♄. *per directionum.*

The

The Learned know he is an Impostor and no Scholler, the Astrologers know he is no Artist, and all other people know he is *a lying Sycophaticall Knave*, that hath gained out of simple people about 50l. *per annum* which he now enjoyes; but I shall not tread upon a worme, it is enough that he lyes at my feet, Here you see how *Botchers* would turn *Astrologers*, *Porters* practice the *Law*; *Coblers* *Preach*, and *Stocking-weavers*, *Hatband-makers*, and *Smiths*, *&c.* pretend to be *Doctors of Phisick:* But I wish all ingenious men, not to confine their intelects to the narrow and cloudy Horizon of these mens dull braines, for they are as short of these sciences, as *Merlinus Anglicus*, and *Mother Shipton* are of *Stegnography*, and the *Mathematicks*; and are no more in my Harmony of Heaven and Earth, *then Lucians Lachonopters* or *Hoppogypians*. *Procul hinc procul ite prophani*, let the asse passe.

Now

Now will follow the Fæminine hearted fellows or ſcribling ſchoolmen brand me with their *Contra Principa*, and come with their Tophet, and a *Traditur Sataæ*, I know I ſhall be hated of moſt for my paines, becauſe the *Moon* comes to the *Oppoſition* of *Mars*, the worſer ſort of Lawyers they will hate me and endeavour to bring falſe witneſſes againſt me: becauſe I have in my *Idea of the Law*, corrected his Errors, and preſcribed good preſident of *Government* and *Law*, becauſe here the aſcendent comes to the oppoſition of Jupiter; ſome Presbyters they will be angry alſo without cauſe, & will endeavour to impriſon me, becauſe I underſtand the policy of a Pulpit; the Phiſitian he rages, becauſe, the poor people are taught by me to cure themſelves, here the Sun comes to the body of the *Moon*, and now I ſhall be ſcandalized and ſcoffed at like *Pythagorus* in *Lucian*, *Quis emit Heydonum; quis ſuper Hominem eſſe vult*,

vult, quis scire universi Harmoniam, & revivisc ere denuâ, these years are not troublesome only to me, but to all *Europe* and *London* will be *&c.* But because an affirmative of this nature cannot fall to the ground with a Christian, I will come to my Oath; I do therefore protest, before my glorious God, I have written it for the good health and help of all that stand in need, hoping this with my other Books will be serviceable, to all men, nor am I malicious, but zealous and affectionate to the truth of my creator, let some Lawyer, Divines, *&c.* take heed then, least whiles they contemn Misteries, they violate the Majesty of God in his creatures, and trample the blood of the covenant under foot: for I value not the envie of any man, because I would reduce all to a harmony, and could wish there were more love amongst Artists, Now if any Divine, Philosopher, Astronomer, Astrologer, Geomancer, Chymist

miſt or Phyſitian, will write in oppoſition to my poſitions, I ſhall expect from him theſe following performances firſt, a poſitive expoſition of all the paſſages in my method of books and particularly in this, without any injury to the ſenſe of their Author: For if they interpret them otherwiſe then they ought, they but create error of their own, and then overthrow them; yet the ſtile I confeſſe is therefore the worſe, becauſe whileſt I was writing it, (which is fourteen years ſince and til now ſlept ſylently) I conſulted more with reaſon then with Rhetorick: But for my Doctrine it is not ſlightly proved.

Again ſecondly, I have borrowed no mans Authority, but ſuch as is eminent, and quotations I have left out purpoſely, becauſe I am not controverſial, it had been all one labour, to have given you both the Author and place, but it would have troubled the Text, or ſpotted the Margen, , which I wiſh may be free for the Comments

Comments of him that reads, beſides I do not profeſſe my ſelf a ſcholler, and for a Gentleman I hold it a little predanticall; now I profeſſe the *Law* and practice it, according to my *Idea of the* Law and *Government*, and this methodis alſo mine and hath relation to my *RoſieCrucian Infallible Axiomata*, *The Temple of Wiſdome* and *The Way to Bliſſe* which is made publick imperfect, but ſhall ſhortly be compleated, with a moſt excellent and meſterious experience, where I have lately ſeen, and with this *The Fundamentall Elements of* Morrall *Phyloſophy*, *Policy*, *Government and the* Lawes; Thus you ſee I fear not the Airy Dart of any Cloudy brow, but deſire peacably to do good to all men, let who will oppoſe us: Again, the Humeriſts, to prove their familiarity and knowledg in theſe ſciences, muſt give the Reader a punctuall diſcovery of the ſecrets in them. if this be more then they can doe; it is argument enough they know not what they oppoſe: and if they

do

do know; how can they Judge? or if they Judge where is their evidence to condemne? Let them not mangle and diſcompoſe my Books with a ſcatter of obſervations, but proceed Methodically to the cenſure of each, expounding what is obſcure and diſcovering the very practiſe, that the reader may finde my poſitions to be falſ not only in their Theory; but if he will aſſay it, by his own particular experience.

Now I intreat all ingenious and well diſpoſed Gentlemen, that they would not ſlight my indeavours, becauſe of my years which are yet but few, It is the cuſtome of moſt men to meaſure knowledg by the beard, and that they would not conclude any thing raſhly concerning the Method of theſe Books I have written, for they are not eaſily apprehended, and yet I have ſpoken as plainly as poſſible, for the truths of theſe Arts and Sciences are almoſt loſt, and it is not my happineſs to know any man that underſtands

derſtands them in their pure Eaſterne Glories.

To conclude at this time my preſent diſcourſe, I wiſh it the common fortune of truth and honeſty, to deſerve well and hear ill, as for applauſe, I fiſh not ſo much in the Air as to catch it, it is a kinde of popularity, a froth and verball crack in the Pamphlet womens laps in *London* ſtreets, and in Pedlers packs to be ſeen every day in Almanacks, which makes me ſcorne it, for I defie the noiſe of the rout, becauſe they obſerve not the truth, but the ſucceſſe of it, I do therefore commit this peice to the world, with the protection of a Gentleman more learned then my ſelf, and the eſtimat of that ſoul that underſtands it, for the reſt as I cannot force, ſo I will not beg their approbation, I would not be great by Impoſts nor rich by briefs, they may be what they will, and I ſhall be what I am willing to do good to the honeſt Artiſts; and willing to do Juſtice

to thoſe that are wronged in vexatious Lawſuits, and willing to cure the diſeaſed.

From my Houſe next door to the Red Lyon *on the Eaſt ſide* Spittle-Fields *near* Biſhops-*gate*, London, September *the* 10*th.* 9*h.* 45. *P. M.* 1662.

John Heydon.

To

To the Readers.

Gentlemen,

I *thought good to let you know, that* Mr. John Heydon *hath written a body of* Morral Phylosophy, Policy, Government, Laws, *Rosie* Crucian rules, Natural Phylosophy and Medicines, *in such order and upon such Principles, as are used by men, conversant in Demonstration: These he hath distinguished into* ten *Books, viz.* 1. The Holy Guide in *four Books, the last of* Projection. 2. The Wisemans Crown. 3 The new method of Rosie Crucian Physick. 4. The Caballa or Art, by which they say *Moses* shewed so many miraculous signes in *Ægypt*, and *Joshua* made the Sun and Moon stand still. 5. The Rosie Crucian Infallible Axiomata. 6. The Fun-

damental Elements of Morral Phyloſophy, Policy, Government and Laws. 7. The Idea of the Law. 8. The Idea of Government. 9. The Idea of Tyranny; And 10. The Temple of Wiſdome: *Each of the conſequents begining at the end of the Antecedent, and inſiſting there upon, as the latter Books of* Eucclid *upon the former; ſome of theſe he hath already publiſhed in* Itally: *The* firſt 3*d*, 6*th*. 5*th*. 7*th*. *and* 10. *with this ſo much deſired by,* The learned were preſerved by the good hand of God from the Tyrants of the times, *who perſecuted his perſon, and forced his Father and him to pay two thouſand pound, being taken in Arms for the King*, and alwayes he uſed to pray for the King and Biſhops.

Theſe Books are printed and publiquely preſented to the world, and if they receive Juſtice, *there is hopes we may obtain more: He whoſe* care *it is and* labour *to* ſatisfie, teach *and* direct *the* judgment, *and* Reaſon *of* Mankinde, *will condeſcend ſo farre (we hope) to contentthe deſire*

of

of those learned men, whom these shall either have found, or made, which cannot be, untill they shall Analytically *have followed the grand* Phænomena *of* Nature, *through* States *and* Kingdomes *in their* Passions, *into the* Elemental *principles of* Natural *and* Corporeal Motions: *This Book relates to all the rest, and we are much* indebted *to him* for these most admirable Treatises *so* Harmoniously composed.

R. H.

To his approved Friend,

Mr. JOHN HEYDON, on his many learned and painful labours already publiſhed, and on this particular Excellent Piece of Phyloſophy, entituled, *The Harmony of the World.*

MOſt ſtudious friend! *thy conſtant* Bookiſh cares,
Will on thy head *full ſoon pull* ſilver hairs:
They'l keep thee waking, while the world's at reſt,
And bring thy ſmoother face *unto the teſt*
Of Age and Wrinkles; *make thy* Spring-like brow,
To feel the force of Keen & crooked Plough
Before thy time, unleſs thy kinder Fate,
Such cruel deſtiny *anticipate.*
Is't Common Good *that makes thee labour thus?*
Or Gain *compels thee to be kind to us?*
If't be the Laſt, *thou ſhooteſt wide the mark;*
(*Unleſs by Gain we underſtand ſome ſpark,*
Or flame of Natures Myſt'ries) *if the* Firſt,
Thy profit *loudly vouches that the worſt:*

For what is he would macerate his brains,
To get *sic vos non vobis* for his pains?
Then both wayes we conclude, thy Noble Brain,
Contemns and scorns all rusty common gain.
Thy open breſt *unto all* Europe *shows*
Learning, and all things Gratis, *as it knows.*
Go on then Friend; *so shall all* Schoolmens *praiſe,*
On thy deſerving head *let fall the* Bayes;
And deck thy Brows *with* Lawrel Wreaths: *(for why)*
Thy Merits *claim them for this* Harmony:
Thy publick Spirit *mixt with* equal parts,
Doth ſeal each man *a debtor to thy* Arts:
Thou ſhin'ſt ſo bright upon all; Thus the Sun
Illum'es the whole world, receives Light from none.

John Gadbury, Φιλομαθηματικ⊙.

Upon the Harmony of the World, now publiſhed by my much honoured and ingenious Friend, Mr. JOHN HEYDON.

Harmonicos cantabo modos, numeroſq; canoros.

AWay with diſcord; Harmony appears.
And is reſplendant in our *Britiſh ſpheres*:
Thrice ſeven years have the Clouds of Ignorance
Obſcured Learning: Now a glorious glance
Shoots forth, and all the croaking Frogs expells,
Which troubled have our Hippocrenian Wells.
Is th' World in Harmony? our Engliſh world?
No! late it was into confuſion hurl'd,
Till our true-born *Apollo Python* ſlew,
And purg'd the ayr of its infectious dew,
Which nipt the budding of the forward Spring,
And clipt the ſoaring of true Learnings Wing.

Is

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Is

Is *France* with *Spain*, or *Spain* with *France* at War?
Cannot they walk, or talk, but muſt they jar?
Can none agree them? Diſcord then pack hence;
How ſweet is Harmony in every ſence?
The Fire and Water, Ayr and Earth agree
In compound mixtures, make ſweet Harmony:
There is a Chain of Concord down deſcends,
From Heaven to Earth, and from the Earth aſcends
To heaven: To this I willingly ſubmit,
Our Author doth the *Diapaſon* hit:
For he that is at concord with himſelf,
Needs not fear ſhipwrack upon Diſcords ſhelf.

Octob. 8. 1661.

Sic cecinit, *John Booker* Φιλαρμονικὸς.

To his ingenious Friend,

Mr. *JOHN HETDON*, upon his most Elegant discourse, entituled, *The Harmony of the World.*

NO Heteroclites, *nor* Anomalae's,
Are found in Natures Language, *all her Laws*
Unlike to ours, admit of no repeal,
No alterations by a Commonweal:
No Heterogenious members do foment
Divisions there, without a Parliament:
As Soveraign *she maintains her Regency,*
And thus subdues the World to Harmony:
Spirits stand ready to administer.
The meanest Province *is assign'd by her:*
No jarring principles entered the frame,
Which she at first compos'd, *the very name*
Of a Litigious Eris *was unknown,*
And all melodiously conspir'd in one:
By favour of a Figure, *now they prove,*
That Planets do in an Elipsis *move:*
But there's no Motions are Eccentrical
In proper speech, *because they're Natural.*

All

All Musick is not (as it now appears)
Monopolized by the highest spheres;
Gammut *as well as* Ela *bears its part,*
Natures Vestigia shew themselves in Art,
How the Cœlestial Emissaries act
Their parts with mortals, and how they transact
Their own affairs; how man may lay the Scene
Above the stars, and what doth intervene
'Twixt matter and unbodied souls, that sense
May have free trade with an intelligence,
How man may trassique with the world unknown,
And have good company when he's alone;
How Hysteron *and* Proteron *do twine*
About each other, how extremes combine;
How subtil Aporrhea's *propagate*
Gross matter, and corruptions generate;
How nothing is exuberant nor mist,
Here's to be shewn by Natures Anylist.

Tho. Fyge, Gent.

To the most Excellent

Phyleſopher and Lawyer M. John Heydon, *upon the ſo much deſired* Harmony of the World.

A Publick good muſt quell your private fear,
The profit of a Writers *induſtry*,
Should be imparted to a general ear,
For good is better'd by community:
Nor may detraction, or the injury
Of ſome mens cenſures daſh what he doth write,
If but what only pleaſeth all mens ſight,
No work would come to light, no work ſhould come to light.
Through all the world y' 'ave gather'd the ſeveral flowers
Of other books into your *Harmony*;
Diſtill'd to Spirit by you, they're wholly yours,
So honey ſuckt from the variety
Of flowers, is yet the honey of the Bee:
And though in theſe laſt daies Miracles are fled,
Yet this ſhall of your *Harmony* be read,
It brings back time that's paſt, and gives life to the Dead.

J.B. D.D. Q.C. *Oxon.*

The Harmony of the WORLD.

Chap. I.

Of God and his power in infusing of vertues and Idea's into things gradually, and how the Soule from God descends into the Body; that the nature of God is as inteligible as the nature of any being whatsoever; the true notion of his ubiquity, and how inteligible it is, of the Union of Divine Essence; of the Notion of a Spirit, of the Office and Duty of Spirits, from Superiours to Inferiours.

GOD is a Spirit Eternal, Infinite in Essence and Goodnesse, Omniscient, Omnipotent, and of himself necessarily existent; He is a Globe of Light, whose Centre is every where, and Circumference no where; he inhabits the top of all the *Heavens*, and

beholds all things that he hath Created: There are some Properties, Powers, and Operations imediately appertaining to him, of which no Reason can be given nor ought to be demanded; nor the way or manner of the Cohæsion of the Attribute with the subject can by any means be fancied or imagined.

In the second Region stand *ten spirits*, which are substances *penetrable* and *indiscerpible*, they are principal names of *God*, or as it were his members, that have *Divine powers* by *Instruments*, *Vestments*, or *Exemplars* of the *Archetype*; these transfer influence on all things Created; through the high things, even to the lowest, yet by a certain order; for first and imediately, they have influence on the nine Orders of *Angels*, and quire of blessed souls, and by them into the *Celestial Sphears*, *Planets* and *Men*.

The first of these Lights is called *Eheie*, and he is attributed to God the Father and Rules *Cether*, who carries the most simple Essence of the Divinity to *Hajoth Hakados*, who beareth the Creatures of Holinesse, to the *Angel Metattron*, and he delivers them to *Reschith*, *Hagalalim*, the Spirit that guides the *primum mobile*, that bestows the gift of being to all things, his Office in *Heaven* is to bring other

other *Angels* and *Genii* to the face of the King, and by him the *Prince* ſpake to *Moſes*.

The ſecond light is called *Jod Tetragrammaton*, and he is attributed to the ſecond Perſon, *Jeſus Chriſt*, and at his command *Hochma* ſends influence to *Ophanim*, who carrieth it to *Jophael* and to the *Angel Maſleh*, that rules *the ſpheare of the Zodiack*, where he fabricateth ſo many figures as he hath *Idea's* in himſelf, and diſtinguiſheth the *Chaos* of the Creatures into three portions; of the firſt is made the ſpiritual world, of the ſecond the viſible heavens and their lights; but the third and worſt part, was appointed for this ſublumary building; out of this courſe and remaining portion was extracted the Elemental Quinteſſence or firſt matter of all things, and of this the foure Elements, and all thoſe Creatures that inhabite them, by a particular ſpirit called *Raziel*, who was the ruler of *Adam*

The third Spirit is called *Elohim Jehovah*, and is attributed to the *Holy Ghoſt*, he commands *Binah*, who ſends his influence to *Aralim*, and then to *Zaphkiel*, then to *Sabatthi* the *Angel* that rules the Sphear of *Saturn*; This is the *principium generationis*, the beginning of the wayes of God, or the manifeſtation of the Father and Son's light, in the ſu-

pernatural generation, from these come all living Souls, descending from the third light to the fourth day, thence to the fifth, whence they passe out & enter the night of the body, giving form to unsetled matter.

Now you must understand that there are three supreme Lights, which rule and give power to these; and from this third light do the Souls descend to Flesh: but their preexistency is in the *Ætherial Region*; indeed the *Æther* is a most thin liquid substance, above the Stars in the Circumference of the Divine Light, which receives the influent heat of God, and conveys it to the visible Heaven, and all the inferiour Creatures: It is a pure Essence, a thing not tainted with any material contagion, it is placed next to the Divine fire; it is the first Receptacle of the influences, and derivations of the supernatural world, which sufficiently confirms our *Etymologie*: In the beginning it was generated by reflection of the first unity upon the Cœlestial Cube, for the bright Emanations of God did flow like a stream into the passive ὑλη, you shall understand that the *Ether* is not one but manifold, by this I mind not a variety of substances, but a chain of Complections, there are other Moistures, and those too *Etheriall*, they are Females also

ſo of the *Maſculine Divine Fire*, and theſe are the Fountains of the *Chaldean Aſtrologers*, which the *Oracle* Styles, *ſummitates fortanæ*, the inviſible upper ſprings of Nature. Of all ſubſtances that come to our hands, this *Ether* is the firſt that brings us News of another world, as tells us we live in a Corrupt one, it is the Urine of *Saturn*, and with it do I water my *Plants* of the *Sun* and *plants* of the *Moon*, which by it are Animated with a vegitable bleſſed Divine Fire if you can obtain the knowledge of it, for it is to be found every where, *you will have a wonderfull Medicine that will alter, change and amend the ſtate of the body, it prolongs life, preſerveth Health, it maketh old men, young, wiſe and vertuous, &c.*

I have ſeen it tincture, *Cloth*, *Silkes*, *Lead*, *Iron*, *Tin*, *Copper*, *Gold*, *Silver*, with a thouſand Miraculous *Colours*, being prepared by Art, it will look like *Roſialls* and *Rubies*, ſomtimes *violet Blew*, ſometimes *White* as *Lillies*, and a ſmall *Matter* will turn it more *Green* then *Graſſe*, but with a *ſmaragdine Tranſparancy*, and again it will look like *Burniſht Gold* and *Silver*; it may be reduced to ſuch a temper & ſo Qualified by Art, it will be fit to give any colour whatſoever, and now I paſſe into another Region.

The fourth Light is *Ell*, who Rules *Heſed*

and ſends Influence to *Haſmallim*, who carries Graces, Goodneſſes, Mercy, Piety & Magnificence to the *Angel Zadkiel*, which *Ledek* paſſeth through the Sphere of *Jupiter*, faſhoning the Images of bodies, beſtowing clemency, and purifying Juſtice on all, but let us look back again, you muſt underſtand that the *third Perſon* is the laſt of the three, and fits equall in Power with *the Father and Son*; we read that *God* breathed into *Adam* the breath of life, and he became a living ſoul, and to *breath* is the property of the *holy Ghoſt* in order to operation, for he applyes firſt to the Creature, and therefore works firſt, (*i. e.*) The *Holy Ghoſt* could not breath a ſoul into *Adam*, but he muſt either receive it, or have it of himſelf: Now the truth is, he receives it, and what he receives, that he breaths into Nature, Hence this moſt holy ſpirit is ſtiled by the *Roſie Crutians*, *fluvius egrediens è paradiſo*, becauſe he breaths as a River ſtreams: He is called alſo *Mater Filiorum*, becauſe by his breathing he is as it were delivered of thoſe ſouls which have been conceived *Ideally* in the ſecond Perſon. Now that the *Holy Ghoſt* receives all things from the ſecond Perſon, is confirmed by *Chriſt* himſelf, *Joh.* 16 13. *When the ſpirit of truth is come, he will guide you into all truth, for he ſhall not ſpeak of himſelf,*

but

but whatsoever he shall hear, that shall he speak; and he will shew you things to come; He shall glorifie me, for he shall receive of mine, and shall shew it unto you: All things that the Father hath are mine, Therefore said I, that he shall take of mine. Here we plainly see, there is a Certain subsequent order or Method in the operations of the blessed Trinity, For Christ tells us, that he receives from his *Father*, and the *Holy Ghost* receives from him: Again that all things are Conceived *Ideally* (or as we Commonly expresse it) created by the second Person, is confirmed by the word of *God*, *The world was made for him* (saith the Scripture) *and the world knew him Not, He came unto his own and his own received him Not: Let this suffice to warrant our way, let us go forward.*

The *Fifth* Light is named *Elohim Gibor*, who giveth the influence to *Geburah*, who carrieth it by the *Seraphim* to *Camael* the Angel of *Modim* through the Sphere of *Mars*; to these belong Fortitude, War, Affliction, the sword, and left hand of God.

The sixth Light is called *Eloha*, he hath his Influence through *Malachim*, *Raphel*, *Schemes*, into the *Sphere* of the *Sun*, giving brightness and life to it, and from thence produceth mettalls.

The seventh light is called *Adonay Sabaoth*, he

he passeth his influence by *Nezah Elohim*, *Haniel* by the Angel *Noga* into the Sphere of *Venus*; it gives zeal and love of Righteousnes, and produceth vegetables.

The eighth Spirit is called *Elohim Sabaoth* and he Rules *Hod*, and hath his Influence by *Ben Elohim* to the angel *Michael*, Lord of *Cochab*, Through the Sphere of *Mercury* Now these Angells are the *Souls* of the *Planets* and give life, light, & motion to them, to transfer it unto the Earth; after this order doth he give Elegancy and Consonancy of speech, and produceth Living Creatures.

The ninth *Light* is named *Sadai*, and he Rules *Jesod*, and hath his Influence by *Cherubim* to *Gabriel*, and through *Levanah* the Sphere of the *Moon*, causing the increase and decrease of all things, and taketh care of the *Genii* & *keepers of men*, and distributeth them.

The tenth *Light* is named *Adonoy Melech*, and he Governs *Malchuth*, and hath his Influence by *Issim* to the soule of *Messiah*, into *Helom Jesodoth* the sphere of the *Elements*, and giveth knowledge and the wonderfull understanding of things And thus God works by the *Idea*'s of his own Mind, and the *Idea*'s dispence their *Seals*, and communicate them daily to the Matter; now the *Anima mundi* hath in the fixed stars her particular forms, or seminall conceptions answerable to the *I-*

dea's of the Divine minde: and here doth ſhe receive thoſe ſpirituall powers and Influences, which originally proceed from *God*; from this place they are conveyed to the *Planets*, eſpecially to the *Sun* and *Moon*, theſe two great lights impart them to the *Aire*, and from the *Aire* they paſſe down to the belly or Matrix of the Earth, in prolifix ſpirited winds and water; thus have I declared to you the deſcent of the ſecret power of Nature from God even to this Earth.

An Emanative cauſe is the Notion of a thing poſſible, an Emanative Effect is Coexiſtent with the very ſubſtance of that which is ſaid to be the cauſe thereof; No Emanative Effect, that exceeds not the vertues and powers of a cauſe can be ſaid to be impoſſible to be produced by it, and there may be a ſubſtance of that high virtue and excellency, that it may produce another ſubſtance by *Emanative* cauſality, provided that the ſubſtance produced be in due graduall proportions inferiour to that which cauſes it; and thus have I demonſtrated how the Center or firſt point of the primary ſubſtance of a ſpirit may be indiſcerpible, and how the ſecondary ſubſtance of a ſpirit may be indiſcerpible, and how every thing receives life and vertue: from the higheſt *Angell* even to the Loweſt *ſeminall Form*. Chap.

Chap. II.

Of the Nature of God and Spirits, how they are intelligible, a plain and Compendious demonstration that Matter consists of parts indiscerpible. An Answer to William Lilly *touching his simple conceits and flattering Predictions and Observations. An Apology for the vehicles of Demons and souls separate; of the state of the other life, that it is n t one universal soule that hears, sees and reasons in every man, demonstrated from the Acts of memory, of the spirits of Nature.*

WE have in the last Chapter cleered the passage of Spirits from *Heaven* to *Earth*, and here we will make known their Nature; the Schoolmen hold that even the *purest Angels* have *Corporeal vehicles* But it will be hard for them to alledge any Antient Authority for their opinion: For *Aristotle* their Great Oracle is utterly silent in this Matter, as not believing the existence of *Demons* in the world (as Mr. *John Owen* and *Will. Lilly* his sworne disciple have to their great contentment taken notice off.) And therefore being left to their own dry subtilties, flatteries and deceits, they made all intellectuall beings that are not grossely *terrestriall*, as man is, purely *Immaterial*, wherby they make

a very hidious chaſme or gaping breath in the order of things, ſuch as no Moderate Judgment will ever allow of,& have become very obnoxious to be foyled by Atheiſticall wits, who are forward and skilfull enough to draw forth the abſurd conſequences that ly hid in falſ ſuppoſitions,as *Merlinus* the jugler dos in this,for he dos not fooliſhly collect from the ſuppoſed pure imateriallity of Demons,that they have no knowledg of particu lar things upon Earth,ſuch pure incorporeal Eſſences being uncapable of impreſſion from Corporeall Objects, and therefore have not the ſpecies of any particular thing that is Corporeal in their mind; whence he hath learnt this Inference, that all *Apparitions*, *Prophecies*, *Predictions*, *Prodigies*, and whatſoever miraculous is recorded in antient Hiſtory,is not to be Attributed to theſe, but to the influence of the *Stars*, and ſo concludes that there are no ſuch things as *Demons* in the univerſe.

By which kinde of reaſoning alſo,it is eaſy for the *Pſychopannychites* to ſupport their opinion of the ſleep of the ſoul, for the ſoule being utterly reſcinded from all that isCorporeall, and having no vitall Union there with at all, they will be very prone to infer, & it is impoſſible ſhe ſhould know any thing,

ad

ad extra, if she can so much as dream: For even that power also may seem incompetible to her in such a state, she having such an Essentiall aptitude for vitall Union, with matter of so great Consequence; it is sometimes to desert the Opinion of the Schools, when something more rational and more safe and usefull offers it self unto us.

The most common exception I foresee that will be against me, is, that I have taken upon me to describe the Nature and descent of *Angels* and *Genii* of the other world so punctually and particularly, as if I had been lately amongst them: For over exquisiteneſſe may seem to smell of *Art* and *Fraud*; and as there is a diffidency many times in us when we hear something that is extream suitable to our desire, being then most ready to think it too good to be true: So also in Notions that seem over accurately fitted to our intellectual Faculties, and agree the most natural therewith; we are prone many times to suspect them to be too easie to be true; especially in things that seemed at first to us very obscure and intricate; for which cause also it is very likely that the Notion of a particular spirit, which I have so accurately described in my first Book of *Geomancy* and *Telesmes*, entitled, *The Temple of Wisdome*, may

may seem the lesse credible to some, because it is now made so clearly intelligible, they thinking it utterly improbable that these things, that have been held alwayes such inextricable perplexities, should be thus of a sudden made manifest and Familiar to any that hath but a Competency of patience and Reason to peruse the Theory.

They that deny my Doctrine and graduall descent of *Spirits* orderly going before, say that there is but one *soule* in the *World*, whose perceptive power is every where. Now they must assert, that what one part thereof perceives, all the rest perceives, or else that perceptions in *Demons*, *Men* and *Brutes* are confirmed to that part of this *soule* that is in them, while they perceive this or that. If the former, they are confutable by sence and experience. For though all animalls lie steeped, as it were, in that subtle Matter which runs through all things, and is the immediate instrument of sense and perception; yet we are not Conscious of one anothers thoughts, nor feel one anothers pains and pleasures of Brutes, when they are in them at the highest, nor yet do the *Demons* feell one anothers *affections*, or necessarily assent to one anothers *opinions*, though their vehicles be exceeding pervious, else

elſe they would be all *Pythagorians* as well as thoſe I ſpeak of in *The Roſie Crurian, Infallible Axiomata.* Wherefore we may generally conclude, that if there were ſuch an *Univerſal Soule*, yet the particular perceptions thereof, are reſtrained to this or that part in which they are made, which is contrary to the unity of a ſoul, as I ſhall tell you in its due place.

But let us grant the thing (for indeed we have demonſtrated it to be ſo, if there be ſuch an univerſal ſoul and none but it) then the grand abſurdity comes in, which I was intimating before, *viz.* that part of the ſoul of the world that never perceived a thing, ſhall notwithſtanding remember it, that is to ſay, that it ſhall perceive, it hath perceived, that which it never perceived.

And yet one at *Tardebick* in *Warwick-ſhire* may remember, a man he had ſeen about twenty years before at *Venice* in *Italy*, being come into theſe parts a ſtranger; nay, which is more to the purpoſe: Suppoſing the *earth move*, what I write now, the *Earth being in the latter degree of* Piſces, I ſhall remember that I have written when ſhe is in the *latter degree of* Virgo, though that part of the ſoule of the world that poſſeſſes my Body then will be twice as diſtant from what does guide

my

my hand to write now, As the *Earth* is from the *Sun*: wherefore it is plain, that such an universe soule will not solve all *Phœnomena*, but there must be a particular soul in every man. And yet I dare say, this wilde opinion is more tenable than theirs, that make nothing but meer matter in the world: but I thought it worth the while, with all diligence to Confute them both; the better of them being but a more refined kinde of *Ætheisme*, tending to the subversion of the Fundamentals of *Religion* and *Piety* amongst men.

As for the Spirit of Nature, and soule of the world, I shall speak of them in their places, and of the *Harmony of the World*, *and of Man, and his Spirit*, the greatest exceptions are, that I have introduced an obscure principle for Ignorance and Sloth to take Sanctuary in. But to proceed by degrees to our main designe, and to lay our Foundation low and sure; we will in the first place expose to view the genuine Notion of a Spirit, in the general exception thereof, and afterwards of several kinds of Spirits, that it may appear to all, how unjust this cavill is against incorporeall substances, as if they were meer impossibilities and Contradictions in consistencies; I will define a spirit in general thus,

thus, *A ſubſtance penetrable and indiſcerpible*, The fitneſſe of which definition will be the better underſtood, if we divide ſubſtance in general, into theſe firſt kinds, viz. *Body* and *ſpirit*, and then define *body* to be a *ſubſtance impenetrable & diſcerpible*, whence the contrary kind to this is fitly defined *a ſubſtance penetrable* and indiſcerpible:

Now I appeal to any man that can ſet aſide prejudice; and has the free uſe of his faculties, whether every terme in the Definition of a ſpirit be not as intelligible and Congruous to Reaſon, as in that of a body, for the preciſe Notion of a ſubſtance is the ſame in both, in which, I conceive, is compriſed *extention* & *activity*, either Connate or communicated, for matter it ſelf once moved can move other matter, and it is as eaſy to underſtand what *penetrable* is, as *impenetrable*, and what *indiſcerpible* as *diſcerpible*; and *penetrability* and *indiſcerpibility* being as immediate to *ſpirit*, as *impenetrability* and *diſcerpibility* of *body*, there is as much reaſon to be given for the Attributes of the one as of the other, as you may remember from the firſt Chapter: And ſubſtance in its preciſe Notion including no More of *impenetrability* then *indiſcerpibility*, we may as well wonder how one kinde of ſubſtance can ſo firmely and

and irresistably keep out another substance (as matter for example does the parts of matter) as that the parts of another substance hold so fast together, that they are by no means discerpible, as we have already intimated.

And therefore this holding out in one, being as difficult a businesse to conceive, as the holding together of the other, this can be no prejudice to the Notion of a Spirit; For there may be very fast union where we cannot at all imagine the Cause thereof, as in such bodies which are exceeding hard, where no man can fancy what holds the parts together so strongly; and there being no greater difficulty here, than that a man cannot imagine what holds the parts of a Spirit together, it will follow, *That, what is plainly and manifestly concluded, ought to be held undeniable, when no difficulties are alledged against it, but such as are acknowledged to be found in other conclusions, held by all men undeniably true*: As for example, Suppose one should conclude, *that there may be infinite matter*, or *That there is infinite space*, by very rational Arguments; and that it were objected onely, that then the tenth part of the Matter would be infinite; it being most certain, that there is infinite *duration* of something

or other in the world; and that the tenth part of this duration is infinite: It is no enervating at all of the former Concluſion, it being incumbred with no greater incongruity, than is acknowledged to conſiſt with an undeniable Truth; now the notion of a *Spirit* is not to be excepted againſt, as an incongruous Notion, but is to be admitted for the Notion of a thing that may really exiſt.

It may be doubted, whether there may not be *Eſſences* of a *middle Condition* betwixt theſe *Corporeal* and *Incorporeal Lights* and *Subſtances* we have deſcribed, and that of two ſorts; that one *impenetrable* and *diſcerpible*, the other *penetrable* and *indiſcerpible*; but concerning the firſt, if *impenetrability* be underſtood in reference to Matter, it is plain there can be no ſuch Eſſence in the world. And if in reference to its own parts, though it may then look like a poſſible *Idea* in it ſelf; yet there is no footſtep of its exiſtence thereof in Nature, the *ſouls* of *Men* and *Demons* implying contraction and dilatation in them; As for the latter, it has no priviledge for any thing more than matter it ſelf hath, or ſome mode of matter. For it being diſcerpible, it is plain its union is by juxtapoſition of parts, and the more penetrable, the leſſe likely

likely to conveigh ſenſe and motion to any diſtance; beſides, the ridiculous ſequel of this ſuppoſition, that will fill the Univerſe with an infinite number of *Shreds* and *Rags* of *Souls* and *Spirits*, never to be reduced again to any uſe or order.

And laſtly, the proper notion of a ſubſtance incorporeal, fully counter diſtinct to a corporeal ſubſtance, neceſſarily including in it ſo ſtronge and indiſſolvable Union of parts, that it is utterly indiſcerpible, when as yet for all that in this general Notion thereof, neither ſenſe nor cogitation is implyed; it is moſt rational to conceive that that ſubſtance wherein they are, muſt aſſuredly be incorporeal in the ſtricteſt ſignification: The Nature of Cogitation and Communion of Senſe arguing a more perfect degree of Union than is in meer indiſcerpibility of parts. But all this ſcrupuloſity might have been ſaved; for I confidently promiſe my ſelf, that there are none ſo perverſely given to tergiverſations and ſubterfuges; but that they will acknowledge, where ever I can prove that there is a Subſtance diſtinct from Body or Matter, that it is in the moſt full and proper ſenſe Incorporeal.

Chap. III.

That the Idea's *of several kindes of Immaterial beings: have no inconsistency, nor incongruity in them, of the* Idea *of God and his Power, of all Finite and Created Spirits: how they are defined of* Indiscerpibility: *A symbolical representation thereof; an Objection answered against that representation; an Application of principles of the Union of the secondary substance, considered transversly, that the* Idea *of a* Spirit *hath less difficulty than that of Matter; An Answer to an Objection from the Rational faculty: Answers to the* Hypothesis *of Fancy; of the self motion of a Spirit, of self Penetration, of self Contraction and Dilatation, the Power of Penetrating of Matter, The power of moving and of altering the Matter.*

I Have shewn that the *Idea* of a Spirit in general is not at all incongruous nor impossible: And it is as congruous, consistent and intelligible in the sundry kinds thereof; As for example, that of God, of Angels, of *the souls of Men* and *Brutes*, and of the λόγοι σπερματικοὶ, or, *Seminal Forms* of things.

The *Idea* of *God*, though the knowledge thereof be much prejudiced by the Confoundednes and stupidity of either Superstitious,

ſtitious, *Anabaptiſts*, or profane *Atheiſts* that pleaſe themſelves in their large Lords word, concerning the *unconceivableneſs* and utter *incomprehenſibleneſs* of the *Deity*; the one by way of a Devotional Exaltation of the tranſcendency of his Nature, the other to make the belief of his Exiſtence rediculous, and craftily and perverſely to intimate that there is no God at all, the very conception of him being made to appear nothing elſe but a bundle of inconſiſtencies and impoſſibilities: Nevertheleſſe, I ſhall not at all ſtick to affirm, that his *Idea* is as eaſie as any *Idea* elſe whatſoever, and that we may know as much of him as of any thing elſe in the world; for the very Eſſence or naked Subſtance of Nothing can poſſible be known thus: *The ſubject or naked Eſſence or ſubſtance of a thing, is utterly unconceivable to any of our Faculties.*

For Demonſtration of this Truth, there needs nothing more than a ſilent appeal to a mans own mind, if he does not finde it ſo: and that he take away all *Aptitudes*, *Operations*, *Properties* and *Modifications* from a *ſubject*, that his Conception thereof vaniſhes into Nothing, but into the *Idea* of a meer undiverſificated ſubſtance; ſo that one ſubſtance is not then diſtinguiſhable from another;

ther; but onely from *Accidents* or *Modes*, to which properly belongs no Subſtance: But for Attributes, they are as Conſpicuous as the Attributes of any ſubject or ſubſtance, whatſoever; as I defined him in the firſt Chapter, *viz. God is a Spirit eternal, Infinite in Eſſence and Goodneſs, Omniſcient, Omnipotent, and of himſelf neceſſarily Exiſtent.* For *a Spirit* I have explained already, and by *Eternal*, I underſtand nothing here, but duration without end or beginning, by *Infiniteneſs of Eſſence*, that his Eſſence hath no bounds, no more than his Duration: by Infinite in Goodneſs, ſuch a benign will in God, as is carried out to boundleſſe and innumerable benefactions: by *Omniſciency* and Omnipotency, the ability of knowing or doing any thing that can be conceived without a plain contradiction; by *ſelf-Exiſtency* that he cannot faile to be. What terms of any Definition are more plain than theſe of this; or what ſubject can be more accurately defined than this is? For the naked ſubject or ſubſtance of any thing is no otherwiſe to be known then thus; and they that gape after any other ſpeculative knowledge of *God* then what is from his Attributes and Operations, they may have their heads filled with *fiery fancies*, and their *mouths with burning words*,

words, and run mad with the boiſterouſnes of their own imagination, but they will never hit upon any ſober truth.

Thus have I delivered a very explicite and intelligible *Idea* of the nature of God; which I might alſo more compendiouſly define, an Eſſence abſolutely perfect, in which all the terms of the former Definition are comprehended, and more than I have named, or thought needfull to name, much leſſe to inſiſt upon; as his power of Creation and his Omnipreſence or Ubiquity, which are neceſſarily included in the *Idea* of abſolute perfection; The latter whereof ſome antient Philoſophers endeavouring to ſet out, have defined *God to be a Globe of Light, a Circle whoſe Centre is every where, and Circumference no where*, by which deſcription certainly nothing elſe can be meant, but that the Divine Eſſence is every where preſent with all thoſe Adorable Attributes of Infinite and abſolutely perfect Goodneſſe, Knowledge,



ledge and Power; according to the ſenſe in which I have explained them, which Ubiquity or Omnipreſence of *God*, is juſt as intelligible as the overſpreading Matter in to all places.

But if there be any *Novice Aſtrologer* demand how the parts, as I may ſo call them, of the Divine Amplitude hold together, that of Matter being ſo diſcerpible; it might be ſufficient to remind him, of what we have already ſpoken of the general *Idea* of a Spirit: But beſides that, here may be alſo a peculiar, rational account given thereof; it implying a contradiction, that an *Eſſence* abſolutely perfect, ſhould be either limitted in preſence, or change place in part or whole; they being both notorious effects or ſimptoms of imperfection, which is inconſiſtent with the Nature of *God*; And no better nor more cogent reaſon can be given of any thing then that it implies a contradiction to be otherwiſe.

That power alſo of Creating things of Nothing, there is a very cloſe connexion betwixt that and the *Idea* of *God*, or of a being abſolutely perfect, for this being would not be what it is conceived to be; if it were deſtitute of the power of Creation, and therefore this Attribute hath no leſſe coherence with

with the subject, than that it is a contradiction, it should not be in it, as was observed of the foregoing attribute of indiscerpibility in God; but to alleadge that a man cannot imagine how *God* should create something of nothing, or how the *Divine Essence* holds so closely and invincibly together, is to deny, That, *all our faculties have not a right of suffrage for determining of Truth, but onely common Idea's, external sense, and evident and undeniable deductions of Reason*; Hereby *common Ideas or Notions* I understand whatever is *Nomatically* true, (*i. e.*) true at first sight, to all *Heydonians* or men in their wits, upon a clear perception of the Terms, without any further discourse or reasoning from *external sense*; I conclude not memory, as it is a faithfull register thereof, and you cannot appeal to a faculty that hath no right to determine the case: We have now sufficiently spoken of the *Idea* of that Infinite and *uncreated spirit*, we usually call *God*: We will passe now on our way into another Region, to those *Spirits* that are *Created* and *Finite*, as the *spirits* of *Angels*, *Planets*, *Stars*, *Men* and *Brutes*; we will cast in the *seminal Forms* also or *Archei*, as the *Rosie Crucians* call them, though haply the world stands in no need of them. The properties of a *spirit*, as it is an *Idea* common to all these,

I have already enumerated in my *New Method of Rosie Crucian Physick*, self-motion, self-penetration, self-contraction, and dilatation, and indivisibility, by which I mean indiscerpibility: To which I added *penetrating*, *moving*, and *altering the Matter*, we may therefore define this kinde of *Spirit* we speak of, to be a *substance indiscerpible, that can move it self; that can penetrate, contract and dilate it self*; and can also *penetrate, move* and *alter the matter*: I shall now examine every term of this definition, from whence it shall appear, that it is as congruous & intelligible, as those Definitions that are made of such things as *men*, without any scruple, acknowledge to exist.

I have given rational grounds, of the *indiscerpibility* of a *spirit*, to evince it not impossible, it being an imediate Attribute thereof, as impenetrability is of a body, and as conceivable or imaginable, that one substance of its own nature may invincibly hold its parts together; so that they cannot be disunited nor dissevered, as that another may keep out so stoutly and irresistibly another substance from entering into the same space or place with it self; for this ἀντιτυπία, or impenetrability is not at all contained in the precise Conception of a *Substance* as *Substance*,

ſtance, as I have already ſignified. But beſides that reaſon we may thus eaſily apprehend that it may be ſo; I ſhall a little gratifie imagination, and it may be reaſon too, in offering the manner how it is ſo, in this kinde of ſpirit I now ſpeak of. That ancient *Idea* of *Light* and *intentional ſpecies* is ſo from a plain impoſſibility, that has been heretofore generally, and is ſtill by Mr. *Tho. Heydon*, Dr. *Ward*, and other learned men looked upon as a truth; that is, That *Light* and *Colour* do ray in ſuch ſort, they are deſcribed in the *Roſie Crucian Phyloſophy*; Now it is obſervable in *light*, that it is moſt vigorous towards its fountain, and fainter by degrees. But we will reduce the matter to one lucid point, which according to the acknowledged principles of Opticks, will fill a diſtance of ſpace with its rayes of *light*; which rays may indeed be reverberated back towards their Centre, by interpoſing ſome Opake body, and ſo this orbe of *light* contracted; but according to the *Roſie Crucian Hypotheſis*, it was alwayes accounted impoſſible, that they ſhould be clipt off, or cut from this lucid point, and be kept a part by themſelves; Thoſe whom dry reaſon will not ſatisfie, ſhall have hard blows, or if they pleaſe, they may entertain their fancy with ſuch a Repreſentation as this,

this, which may a little eaſe the Anxious importunity of their mind, when it would too eagerly comprehend the manner how this ſpirit I ſpeak of, may be ſaid to be indiſcerpible. For think of any ray of this *Globe* or *Orbe* of *Lights*, it does ſufficiently ſet out to the imagination, how extention and indiſcerpibility may conſiſt together; ſee my Book, entitled, *The Temple of Wiſdome*, as alſo, *The Wiſemans Crown*, chap. 9.

But if any Object, that the lucid point of this Orbe, or the primary ſubſtance, as I call it, in my *RoſieCrucian Infallible Axiomata*, *cap.* 3. is either diviſible or abſolutely indiviſible, and if it be diviſible, that as concerning the *inmoſt* of a *ſpirit*, this repreſentation is not at all ſerviceable to ſet off the nature thereof; by ſhewing how the parts there may hold together ſo indiſcerpibly, but if abſolutely indiviſible, that it ſeems to be nothing: To this I anſwer what Sr. *Chr. Heydon*, hath ſomewhere noted, *That what is infinitely great or infinitely ſmall, the imagination of a man is at a loſs to conceive it.* Which certainly is the ground of the perplexedneſs of that probleme concerning Matter, whether it conſiſts of points, or onely of Particles diviſible *in infinitum*, but to come more cloſely to the buſineſſe; I ſay, that though we ſhould acknow-

knowledge the inmoſt centre of life; or the very firſt point, as I may ſo call it, of the primary ſubſtance (for this primary ſubſtance is gradually to be purely indiviſible, it does not at all follow, no not according to imagination it ſelf, that it muſt be nothing. For let us imagine a perfect Plain, a Bowling-green bigger than *Salisbury Plain*, and on this Plain, the *Globe of Mercury*, we cannot conceive but this Globe touches the Plain, and that in what we ordinarily call a point, elſe the one would not be Globe, or the other not a Plain; Now it is impoſſible, that one body ſhould touch another, and yet touch one another in nothing; Wherefore this inmoſt Centre of life is ſomething, and ſomething ſo full of eſſential vigour and virtue, that though gradually it diminiſh; yet can fill a certain *ſphere* of ſpace with its own preſence and activity, as a ſpark of light illuminates the duskiſh Aire; wherefore there being no greater perplexity nor ſubtilty in the conſideration of this Centre of life, or *inmoſt* of a *ſpirit*, then there is in the *Attomes* of Matter, we may now rightly conclude, that indiſcerpibility hath nothing in the *Ideæ* thereof, but what may well conſiſt with the poſſibility of the exiſtence of the ſubject whereunto it belongs.

Let

Let us advance yet higher, and demonſtrate the poſſibility of this *Idea* to the ſevereſt reaſon, out of theſe following Principles, *viz.* A *Globe* touches a Plain; admit for an Example one of Mr. *Jo Moxons* Globes, and one of Mr. *John Colins* his Plains: The Globe I ſay touches the Plain in ſomething, though in the leaſt, *that is conceivable to be reall; the leaſt that is conceivable is ſo little, that it cannot be conceived to be diſcerpible into leſs; As little as this is, the repetition of it will amount to conſiderable magnitudes*: If this Globe be drawn upon a Plain, it conſtitutes a *line*, and a *Cylinder* drawn upon a Plain, or this ſame line deſcribed by the Globe multiplied into it ſelf, conſtitutes a ſuperficies, *&c.* This a man cannot deny, but the more he thinks of it, the more certainly true he will finde it.

Magnitudes cannot ariſe out of meer non-magnitudes; and if you multiply nothing ten thouſand millions of times into nothing, the product will be ſtill nothing: Beſides, if that wherein the Globe touches a Plain, were more then indiſcerpible, that is, purely Indiviſible; it is manifeſt, that a *line* will conſiſt of points Mathematically ſo called, that is, purely indiviſible, which is the grandeſt abſurdity that can be admitted in Philoſophy, and the moſt contradictious thing imagi-

imaginable, the same thing by reason of its extream littleness may be utterly indiscerpible, though intellectually divisible: For every quantity is intellectually divisible; but something indiscerpible was afore demonstrated to be quantity, and consequently divisible; otherwise Magnitude would consist of Mathematical points: Thus have I found a possibility for *Idea of the Centre of a Spirit*; which is not a *Mathematical point*, but a substance in magnitude, so little, that it is Indiscerpible; but in vertue so great, that it can send forth out of it self, so large a sphere of *secondary* substance, as I may so call it, that it is able to actuate grand proportions of matter; this whole sphere of life and activity being in the mean time utterly indiscerpible.

This I have said, and shall now prove it by adding a few more principles of that evidence, I have written at the latter end of the first Chapter of this *Book*, and shall here so explain them, as the most rigorous reason shall not be able to deny; *An Emanative cause is the Idea or Notion of a thing possible*: Now by an Emanative cause is understood, as meerly by being, no other activity or causality interposed, produces an Effect; That this is possible, is manifest, it being demonstrable,

ſtrable, that there is *de facto*, ſome ſuch cauſe in the world; becauſe ſomething muſt move it ſelf; now if there be no Spirit, Matter muſt of neceſſity move it ſelf, where you cannot imagine any Activity or Cauſality; but the bare Eſſence of the Matter from whence this motion comes: For if you would ſuppoſe ſome former Motion that might be the cauſe of this, then we might with as good reaſon ſuppoſe ſome former to be the cauſe of that, and ſo *in infinitum*

An Emanative Effect is coexiſtent with the very ſubſtance of that which is ſaid to be the cauſe thereof. And this muſt needs be true, becauſe that very ſubſtance which is ſaid to be the cauſe, is the adequate and immediate cauſe, and wants nothing to be adjoyned to its bare Eſſence, for the production of the Effects: And therefore by the ſame reaſon the Effect is at any time; it muſt be at all times, or ſo long as that ſubſtance does exiſt. *No Emanative Effect, that exceeds not the vertues and powers of a Cauſe can be ſaid to be impoſſible to be produced by it.*

There may be a ſubſtance of that high vertue and excellency, that it may produce another ſubſtance by Emanative cauſallity; provided that ſubſtance produced be in due graduall proportions inferiour to that which cauſes it: Now there is no

no contradiction nor impossibility of a Cause producing an effect lesse noble than it self; for thereby we are the better assured that it does not exceed the capacity of its own Powers: Nor is this any incongruity, that one Substance should cause something else, which we may in some sense call substance; though but *secondary* or *Emanatory*; acknowledging the *Primary Substance* to be the more adequate object of Divine Creation; but the secondary to be referrible also to the primary or *Central* substance, by way of causall relation: For suppose *God created the Matter* with an immediate power of moving it self; *God* indeed is the prime cause as well of the Motion as of the Matter; and yet nevertheless the Matter is rightly said to move it self; Finally, this *secondary* or *Emanatory substance*, because it is a subject indued with certain powers and activities, and that it does not inhære as an accident in any other substance or matter, but could maintain its place, though all Matter or what other Substance soever were removed out of that space it is extended through, provided its *primary substance* be but safe.

From these four principles I have here again added from the first Chapter, we may have not an imaginary but rational appre-

henſion of that part of Spirit, which we call the ſecondary ſubſtance thereof; whoſe extenſion ariſing by gradual Emanation from the firſt and primeſt Eſſence (as you read before in the firſt Chapter,) which we call *Centre* of the Spirit, which is no impoſſible ſuppoſition; we are led from hence to a neceſſary acknowledgment of perfect indiſcerpibility of parts, though not intellectually Indiviſibility, for that would imply a contradiction, that an Emanative effect ſhould be disjoyned from its original.

Thus have I demonſtrated the graduall deſcent of *Spirits*, and how a *ſpirit* conſidering the linements of it (as I may ſo call them) from the *Centre* to the *Circumference* is utterly indiſcerpible: but now if any be ſo curious, as to ask how the parts thereof hold together in a line drawn croſſe to theſe from the Centre; (for imagination, it may be, will ſuggeſt they lye all looſe?) I Anſwer that the conjecture of imagination is here partly true and partly falſe, or is true or falſe, as ſhe ſhall be interpreted; for if ſhe be looſe, actually diſunited, it is falſe and rediculous: but if onely ſo diſcerpible, that one part may be diſunited from another, that is not onely true but neceſſary; otherwiſe it could not contract one part and extend

tend another, which is yet an Hypotheſis neceſſary to be admitted: Wherefore this Objection is ſo far from weakening the poſſibility of this Notion, that it gives occaſion more fully to declare the exact concinnity thereof; To be brief therefore, a Spirit from the Centre to the Circumference is utterly indiſcerpible, but in lines croſſe to this, it is cloſely cohærent, but not indiſcerpibly; which cohæſion may conſiſt in an imediate union of theſe parts, and tranſverſe Penetration and Tranſcurſion of a ſecondary ſubſtance, through this whole Sphere of life, which we call *Spirit*.

Nor need we wonder that ſo full an Orbe ſhould ſwell out from ſo ſubtile and ſmall a Point, as the Centre of this Spirit is ſuppoſed Εἰ γὰρ καὶ τῷ ὄγκῳ μικρὸν ἔστι, δυνάμει καὶ τιμιότητι πολὺ μᾶλλον ὑπερέχει πάντων, as *Plato* ſomewhere ſayes of the minde of man: And beſides it is but what is ſeen in ſome ſort to the very eye in light, how large a ſphere of Aire a little ſpark will illuminate; This is the pure *Idea* of a *created Spirit* in general, concerning which, if there be any cavill to be made, it can be no other then what is perfectly common to it and to Matter; that is, the unimaginableneſſe of points, and ſmaleſt particles, and how what is diſcerpible

cannot at all hang together: but this is not hindering matter from actual Existence of a spirit, but the most lubricous Hypothesis that we go upon here, is not altogether so intricate as those difficulties in Matter. For if that be but granted, in which I finde no absurdity; that a particle of matter may be so little, that it is utterly uncapable of being made lesse; it is plain that one and the same thing, though intellectually divisible, may yet be really indiscerpible And indeed it is not onely possible, but it seems necessary that this should be true: For though we should acknowledge that matter were discerpible *in infinitum*, yet supposing a cause of infinite distinct perception, and as infinite power, (*and God is such*) this cause can reduce this capacity of infinite discerpibleness of Matter into act *viz.* actually, and at once discerp it, or dis-joyn it into so many particles as it is discerpible into: From whence it will follow, that one of these particles reduced to this perfect parvitude, is then utterly indiscerpible; and yet intellectually divisible, otherwise magnitude would consist of meer points, which would imply a contradiction. We have therefore plainly demonstrated by reason, that Matter consists of parts indiscerpible; and therefore there being no other

faculty

faculty to give ſuffrage againſt it; for neither ſenſe nor any common notion can contradict it; it remains, *Whatever is clear to any one of theſe three faculties, is to be held undoubtedly true, the other having nothing to evidence to the contrary*: Or elſe a man ſhall not be aſſured of any ſenſible object that he meets with, nor can give firm aſſents to ſuch truths as theſe; It is impoſſible the ſame thing ſhould be, and not be, at once; whatever is, is either Finite or Infinite, *&c.* and thus doe I prove my Concluſion true.

What ſome would object from Reaſon, that theſe perfect parvitudes being acknowledged ſtill intellectually diviſible, muſt ſtill have parts into which they are diviſible; and therefore be ſtill diſcerpible? to this it is anſwered; That diviſion into parts does not imply any diſcerpibility, becauſe the parts conceived in one of theſe *minima Corporalia*, as I may ſo call them are rather Eſſential or Formal parts then integrall, and can no more actually be diſſevered than ſenſe and reaſon from the Soul of a man: For it is of the very eſſence of Matter to be diviſible, but it is not at all included in the eſſence thereof, to be diſcerpible; and therefore where diſcerpibility failes, there is no neceſſity that diviſibility ſhould fail alſo: As for the trou-

ble of spurious sugestions or representations from the fancy, as if these perfect parvitudes, were round bodies, and that therefore there would be triangular intervals betwixt, void of matter; they are of no moment in this Case, she alwayes representing a discerpible magnitude instead of an indiscerpible one; wherefore she brings in false evidence, her testimony is to be rejected: Nay, if she could perplex the cause far worse, she was not to be heard; wherefore fancy being unable to exhibite the Object we consider, in its due advantages, for ought we know these perfect parvitudes may lie so close together, that they have no intervals betwixt: nay, it seems necessary to be so; for if there were any such intervals, they were capable of particles, lesse than these least of all, which is a contradiction in reason, and a thing utterly impossible.

But if we should gratifie Fancy so far as to Admit of these intervalls, the greatest absurdity would be, that we must admit an insensible vacuum, which no Faculty will be able ever to confute, but it is most rationall to admit none, and more consonant to our determination concerning these *minima Corporalia*, as the *Rosie Crucians* call them, whose largenesse is to be limited to the least real touch

touch of either a *Globe* or *plaine*, or a *Cone* on a *plaine*, or a *Globe* on a *Globe*: if you conceive any reall touch leſſe then another, let that be the meaſure of theſe *Minute Realities* in matter, from whence it will follow, they muſt touch a whole ſide at once, and therefore can never leave any empty intervals; Nor can we Imagine any Angulofityes or round protuberancies in a quantity infinitely little, more then we can in one infinitely great, as I have already declared in my book, called, *The Wiſe mans Crown*: I muſt confeſs a mans reaſon in this ſpeculation is mounted far beyond his imagination; but there being worſe intricacies in *Theories* acknowledged conſtantly to be true, it can be no prejudice to the preſent concluſion.

Thus have I not only ſaid, there is a *God*, *Angels* or *Meſſengers*, that wait upon the commands of *God* and his *Ideas*, but proved it alſo: and the *Idea* of a Spirit and its indiſcerpibility, as well in Centre as Circumference, as well in the primary as ſecondary ſubſtance thereof, to be a very conſiſtent and Congruous Notion, but before I can come to the *Harmony of the Macrocoſme or great world*, another property runs by me: that I obſerve to be ſelf Motion, which muſt of neceſſity be an Attribute of ſomething or other, for by ſelf motion I underſtand nothing

else but self activity, which must appertain to a subject active of it self. Now what is simple Active of it self, can no more cease to be active then to Be; which is a signe that Matter is not Active of it self, because it is reducible to Rest:

Which is an Argument not only that self Activity belongs to a Spirit, but that there is such a thing as a Spirit in the world, from which Activity is communicated to Matter: And indeed if Matter as Matter had Motion, nothing would hold together but *Flints, Pebbles, middle Minerals, Adamants, Brasse, Iron, Silver, Gold;* yea this whole earth would suddenly melt into a thiner substance then the subtile Aire, or rather it never had been condensed together to this consistency we finde it: But this is to Anticipate my purpose of proving, that there are spirits existing in the world, that conduct the *Heavens, Stars, Planets, Men, Beasts* and all manner of living Creatures in their *motions, Beings* and *Actions*, &c.

It had been sufficient here to have asserted, That self Motion, or self Activity is as Conceivable to appertain to a spirit as body, which is plain at first sight to any man that appeals to his own faculties. Nor is it all to be scrupled at, that any thing should be allowed

lowed to move it ſelf; becauſe our Adverſaries that ſay, there is nothing but Matter in the world, muſt of neceſſity (as I have intimated already) confeſſe that this Matter moves it ſelf, though it be very incongruous ſo to affirm; The congruity and poſſibility of ſelf penetration in a created ſpirit is to be conceived, partly from the limitableneſſe of the ſubject, and partly from the foregoing Attributes of indiſcerpibility and ſelf motion; for ſelf penetration cannot belong to *God*, becauſe it is impoſſible any thing ſhould belong to him that implies imperfection, and ſelf penetration cannot be without the leſſening of the preſence of that which does penetrate it ſelf, or the implication that ſome parts of that eſſence are not ſo well as they may be, which is a contradiction in a Being, which is abſolutely perfect. From the Attributes of indiſcerpibility and ſelf motion, to which you may add penetrability from the general *Idea* of a ſpirit, it is plain that ſuch a ſpirit as we define, having the power of Motion upon the whole extent of its eſſence, may alſo determine this Motion, according to the property of its own nature: And therefore if it determine the motion of the exteriour parts inward, they would return inwards the Centre of eſſen-

tial

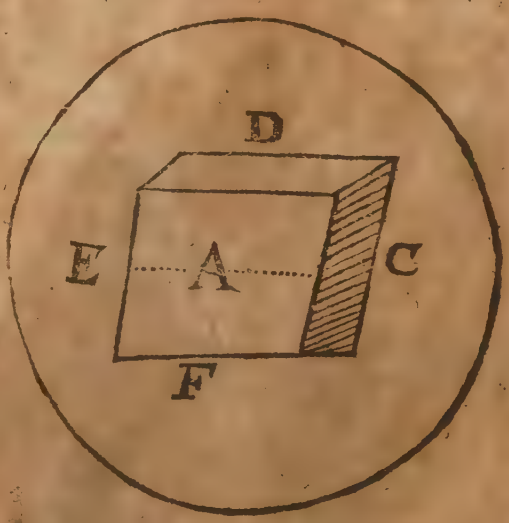
tial power; which they may easily doe without resistance, the whole subject being penetrable, and without damage, it being also indiscerpible;

From this self penetration we do not onely easily, but necessarily understand self-contraction and dilatation to arise; for this self moving substance, which we call a spirit cannot penetrate it self; but it must needs therewith contract it self; nor restore it self again to its former state; but it does thereby dilate it self; so that we need not at all insist upon these terms: That power which a spirit hath to penetrate Matter we may easily understand, if we consider a spirit onely as a substance, whose immediate property is Activity. For then it is not harder to imagine this active substance to pervade this or the other part of matter, then it is to conceive the pervading or dispreading of Motion it self therein.

The greatest difficulty is to fancy how this spirit, being so incorporeal can be able to move the matter, though it be in it, for it seems so subtle, that it will passe through, leaving no more footsteps of its being there, then the lightning does in the scabbard, though it may happily melt the sword, because it there finds resistance. But a spirit can finde

find no reſiſtance any where, the cloſeſt matter being eaſily penetrable & pervious to an incorporeal ſubſtance, the ground of this difficulty is founded upon the unreceivableneſſe of any *Union* that can be betwixt the matter and a ſubſtance, that can ſo eaſily paſſe through it. For if we could but once imagine union betwixt Matter and a Spirit, the activity then of the Spirit would certainly have influence upon Matter, either for begetting or increaſing, or directing the motion thereof. But notwithſtanding the penetrability and eaſie paſſage of a Spirit through Matter, there is yet for all that a ſtrong union betwixt them, and every whit as conceivable as betwixt the parts of Matter themſelves, for what Glue or Cement holds the parts of hard matter in Stones and Mettals together, or, if you will, of what is abſolutely hard, that has no pores or particles, but is one continued and perfectly homogeneous body, not onely to ſenſe, but according to the exact *Idea* of Reaſon, what Cements holds together the parts of ſuch a body as this? Certainly nothing but *immediate Union and Reſt*: Now for Union there is no compariſon betwixt that of matter with matter, and this of ſpirit with matter. For the firſt is onely ſuperficiall; in this latter

ter the very inward parts are united point to point throughout; nor is there any fear it will not take hold, because it has a capacity of passing through: For if we admit an absolutely hard, solid body in the *World*, which let be A. in which let us conceive inward Superficies, suppose E. A. C. this Superficies, is so smooth as nothing can be conceived smoother;



why does not therefore the upper E. D. C. slide upon the neather part E. F. C. upon the least motion imaginable, especially E. F. C. being supposed to be held fast, whilest the other is thrust against?

This facility therefore of one body passing upon another without any sticking, seeming as necessary to our fancy as a spirit passing through all bodies, without taking hold of them; it is plain that a firm union of spirit and matter is very possible, though we cannot conceive the manner thereof. And

as

as for Reſt, it is compitable alſo to this conjunction of Matter with Spirit, as well as of Matter with matter. For ſuppoſe the whole body A. moved with like ſwiftneſſe in every part, the parts of A. then are according to that ſenſe of reſt, by which they would explain the Adhæſian of the parts of Matter one with another, truly quieſcent.

So ſay I that in the union of matter with the ſpirit, the parts of the matter receiving from the ſpirit, juſt ſuch a velocity of motion as the ſpirits exerts and no more; they both reſt in firm union one with another. That which comes to paſſe even then, when there is far leſſe immediate Union then we ſpeak of; For if we do but lay a piece of Gold on our hand, provided our hand be not moved with a ſwifter motion then it communicates to the *gold*, nor the *gold* be puſht on faſter then the ſwiftneſſe of our hand: The *gold* and hand will moſt certainly retain their union and go together: So natural and eaſie it is to conceive, how a *ſpirit* may move a *body* without any more perplexity, or contradiction then is found in the union and motion of the parts of matter it ſelf.

Chap.

Chap. IV.

Of the Harmony *of the* Macrocosme *or great World: Of the Order and Nature of it; how the* Sun, Moon *and* Stars *receive their Light, and the* Heavens *their Motions; how they are guided in their several Spheres; and how by their mutual Presence, Absence and various Meetings, the visible Heavens receive the brightnesse of the Spiritual world, and this Earth the brightness of the visible Heavens.*

NOw being come to behold the *Harmony* of the world; I say all musick consisteth in voice, in sound, and hearing: sound without aire cannot be audible, nor to be perceived by any sense, unlesse by accident; for the sight seeth it not, unlesse it be coloured, nor the ears unlesse sounding, nor the smell unlesse odoriferous, nor the taste unlesse it be sapid, nor the touch unlesse it be cold or hot, and so forth. Therefore though sound cannot be made without Aire, yet is not sound of the nature of aire, nor aire of the nature of sound; but aire is the body of the life of our sensitive spirit, and is not of the nature of any sensible object, but of a more

more ſimple and higher vertue; but it is meet that the ſenſitive Soul ſhould vivifie the aire joyned to it, and in the vivificated aire, which is joyned to the ſpirit, perceive the ſpecies of objects put forth into act, and this is done in the living aire, but in a ſubtile and Diaphanous, the viſible ſpecies, in an ordinary aire the audable, in a more groſſe aire the ſpecies of other ſenſes are perceived.

The *Planets*, *Saturn*, *Mars*, and the *Moon* have more of the voice then of the *Harmony*. *Saturn* hath ſad, hoarſe, heavy and ſlow words and ſounds, as it were preſſed to the Centre; but *Mars* rough, ſharp, threatning great and wrathfull words; the *Moon* obſerveth a mean betwixt theſe two; but *Jupiter*, *Sol*, *Venus* and *Mercury* does poſſeſſe harmonies; yet *Jupiter* hath grave, conſtant, fixed, ſweet, merry and pleaſant Conſorts; *Sol* venerable, ſettled, pure and ſweet, with a certain grace; but *Venus* laſcivious, luxurious, delicate, voluptuous, diſſolute and fluent; *Mercury* hath harmonies more remiſs, and various, merry and pleaſant with a certain boldneſſe.

But the Tone of particulars and proportionated Conſorts obeyeth the Nine Muſes; *Jupiter* hath the grace of the Octave and alſo the Quinte, *viz.* the Diapaſon with the Diapente,

pente; *Sol* obtains the melody of the Octave voice, *viz.* Diapason; in like manner by fifteen Tones a *Diap* son; *Venus* keepeth the grace of the quinte or *Diapente* *Mercury* hath *Diatessaron*, *viz* the grace of the Quarte. Moreover the Antients being content with four strings, as the number of *Elements*, accounted *Mercury* the Author of them, as *Facius Cardanus* reports, and by their base strings would resemble the *Earth*, by their *Pachypas* or middle the *Water*, by their Note *Diezeugmenon*, or *Hyperboleon* the *Fire*; by the *Paranete* or *Synemmenon* or Treble the *Aire*; but afterwards *Terpander* the *Lesbian* finding out the seventh string, equalled them to the number of Planets. Moreover, they that followed the number of the Elements, did affirm, that the four kindes of Musick doe agree to them, and also to the foure humours, and did think the *Dorian* Musick to be consonant to the *Water* and *Phlegme*, the *Phrigian* to *Choller* and *Fire*, the *Lydian* to *Blood* and *Aire*, the mixt *Lydian* to *Melancholly* and *Earth*.

Others respecting the Numbers and Vertues of the *Heavens*, have attributed the *Dorian* to the *Sun*, the *Phrigian* to *Mars*, the *Lydian* to *Jupiter*, the mixt *Lydian* to *Saturn*, the *Hyphrygian* to *Mercury*, the *Hypolidian* to *Venus*,

Venus, the *Hypodorian* to the *Moon*, the *Hypo* mixed *Lydian* to the *Fixed Stars*. Moreover these Modes of Musick are referred to the Muses, and the strings to the *Heavens*, but not in that order as I have declared concerning the *Nine Muses*, amongst our numbers and *Celestial souls*. For *Thalia* hath no *Harmony*, although she be a beauty of Nature; therefore we ascribe her to a *silent Lady* that governs the *Earth*; but *Clyo* her sister with the *Moon* moves after the *Hypodorian* manner, the string *Proslambanomenos* or *a re*, *Calliope* and *Mercury* possesse the *Hypophrygian* manner, and the Chord, *Hypate Hypaton*, or B. Mi. *Terpsichore* with *Venus* the *Hypolydian* manner, and *Parahypote*, *Hypaton*: and for *Melpomene* and the *Dorian* manner with *Lycanos*, *Hypaton* or *D. Sol. Re*, are applied to the *Sun*, Mrs. *Erata* with *Mars* keep the *Phrygian* fashion, and the *Hypatemise*, E. la, mi. *Madam Euterpe*, *My Mistresse and Lady* loves the *Lydian* Musick, and *Pachyparemeson* agree with *Jupiter*; *Polymnia* and *Saturn* keep the *mixt Lydian* manner, and *Lychanos Meson D. Sol*, *Re*, to Madam *Urania* and the fixt Stars, the *Hypo* mixt *Lydian* Musick, and the string *Mese*, or *A*, *le. mi. re.* are ascribed as we finde them in this following Figure from the Hypothesis of Copernicus.

Who here exactly teacheth the Revolutions of the Spheres, who beginning with the Primum Mobile, moves round in 36000. years, Saturn in 30. years, and Jupiter in 12. &c.



By this Figure I finde out the *Harmony* of the *Heavens*, and their distance one from another, it is, and it doth salve this *Phænomena*

Phænomena: For the ſpace which is betwixt the *Earth* and the *Moon*, *viz.* an hundred twenty and ſix thouſand *Italian* miles, maketh the interval of a Tone; but from the *Moon* to *Mercury* being half that ſpace maketh half a Tone; and ſo much from *Mercury* to *Venus* maketh another half Tone:

But from thence to the *Sun*, as it were a threefold tone and a half, and makes *Diapente*, but from the *Moon* to the *Sun*, maketh a twofold diateſſaron, with a half: again from the *Sun* to *Mars* is the ſame ſpace as from the *Earth* to the *Moon*, making a tone; from thence to *Jupiter* half of the ſame, making half a tone; ſo much likewiſe from *Jupiter* to *Saturne*, conſtituting an half tone, from whence to the *Starry Firmament* is alſo the ſpace of an half tone; Therefore there is from the Sun to the fixed Stars a diateſſaron diſtance of two tones & a half, but from the *Earth* a *Diapaſon* of ſix perfect Tones: Moreover alſo from the proportions of the Motions of the Planets amongſt themſelves, and with the eight Sphere reſulteth the ſweeteſt Harmony of all: For the proportion of the Motions of *Saturne* to *Jupiters* Motion is twofold and a half; of *Jupiter* to *Mars* a ſix fold proportion; of *Mars* to

the *Sun*, *Venus* and *Mercury*; which in a manner finish their course in the same time, is a double proportion, their Motion to the *Moon* have a twelve fold proportion, but *Saturns* proportion to the *Starry Heaven* is a thousand and two hundred according to the *Hypothesis* of Sr. *Chr. Heydon*, *viz.* that the *Heaven* is moved contrary to the *Primum Mobile* in an hundred years one degree; therefore the proper motion of the *Moon* being more swift, maketh a more acute sound then the *Starry firmament*, which is the slowest of all, and therefore causeth the more base sound;

But by the violent motion of the *Primum Mobile*, is the most swift and accute sound of all; but the violent Motion of the *Moon* is most slow and heavy, which proportion and reciprocation of motions, yeilds a most pleasant Harmony; from hence there are not any Songs, Sounds, or Musicall Instruments, more powerfull in moving mans affections, or introducing impressions, then those which are composed of Numbers, Measures, and Proportions, after the example of the *Heavens*; Also the *Harmony* of the *Elements* is drawn forth from their basis and *Angles*, as I shall speak of in order: now between *Fire* and *Aire*, there is a double proportion in the

Basis

Basis, and one and a half in solid Angles. Again in planets a double; there arising hence an Harmony of a double *Diapason*, and *Diapente*; betwixt the *Aire* and *Water* the proportion in their basis is double, and one and a half; hence *Diapason* and *Diapente*, but in their Angles double: hence again *Diapason*.

But between *Water* and *Earth*, the proportion in the Basis, is three fold and a third part more; from hence ariseth *Diapason*, *Diapente*, *Diatessaron*; but in the Angle again constituting *Diapente*; betwixt *Earth* and *Fire* in the Basis, the proportion is one and a half making *Diapente*; but in the *Angles* double causing *Diapason*, but between fire and water, *Aire* and *Earth*; there is scarce any Consonancy, because they have a perfect contrariety in their Qualities, but they are united by the Intermediate *Element*, as you shall finde in the following discourse after we have proved this *Hypothesis*.

Chap. V.

Grounds proving the motion and harmony of the Heavens and Planets, to be by the Angels, that Rule and Conduct them, and not in their power to move themselves, or cast any light, influence, or virtue to one another.

FIrst, I consider the transcendent Excellency of the Nature of God; who being according to the true *Idea* of him, an essence absolutely perfect, cannot possibly be Body, and consequently must be something incorporeal; and seeing that there is no contradiction in the *Idea* of a spirit in general, nor in any of those kinde of spirits which I have written of; (where the *Idea* of God were set down amongst the rest) and that in the very *Idea* of him, there is contayned the Reason of his existence, as you may see at large in my *Temple of Wisdome*, about the eighth Chapter; certainly if we finde any thing at all to be, we may safely conclude that he is much more For there is nothing besides him, of which one can give a reason why it is, unlesse we suppose him to be the Author of it.

Wherefore

Wherefore though God be neither visible nor Tangible, yet his very *Idea* representing to our Intellectuall faculties the necessary reason of his existence, we are (though we had no other argument drawn from our senses) confidently to conclude, that he is the first mover and cause of all things, in this Harmonious world.

The second Ground is the ordinary *Phænomena* of nature, the most generall whereof is Motion. Now it seems to me demonstrable from hence, that there is some being in the world distinct from matter. For matter being of one simple homogenial nature, & not distinguishable by specificall differences, as the schools, it must have ever the very same Essentiall properties, and therefore of it self it must all of it be either without motion, or else be self moving, and that in such or such a tenor or measure of motion, there being no reason immaginable, why one part of the matter should move of it self, less then another; and therefore if there be any such thing, it can only arise from external impediment; now I say, if matter be utterly devoyd of Motion in it self, it is plain it has its motion from some other substance that is not matter, that is to say, a *Substance* Incorporeal. But if it be moved of it self, in such

or ſuch a meaſure, the effect here being an Emanative Effect, cannot poſſible faile to be wherever Matter is; eſpecially, if there be no external impedement: And there is no impediment at all, but that the Terreſtrial parts might regaine an Activity very nigh equall to the Ætheriall, or rather never have loſt it.

For if the *Planets* had but a Dividend of all the motion which themſelves and the Sun and Stars, and all the *Ætherial* matter poſſeſs (the matter of the *Planets*, being ſo little in compariſon of that of the *Sun*, *Stars* and *Æther*) the proportion of motion that will fall due to them, would be exceeding much above what they have, for it would be as if four or five poor men in a very rich and popular City ſhould, by giving up that eſtate they have, in a Levelling way, get equall ſhare with all the reſt; wherefore every *Planet* could not faile of melting it ſelf into little leſſer, finer ſubſtance then the pureſt *Æther*, but they not doing ſo, it is a ſigne, they have not their Motion, Harmony, and Agitation, nor influence of themſelves; and therefore reſt content with what has extrinſically accrued to them, be it leſs or more.

But the Pugnacious, to evade the ſtroke of our *Dilemma*, will make any bold ſhift, and though

though they affront their own Faculties in saying so, yet they will say and must say, that the *Planets*, *Heavens*, *Angels* and *Men* are without motion of themselves, although they will say in spite of me, that part of the matter is self moving.

But to this I Answer, that first, this Evasion of theirs is not so agreeable to experience, but so farr as either our sence or reason can reach, there is the same matter every where: For consider the subtle parts of matter discoverable here below, those which for their subtlety are invisible, and for their activity wonderfull; I mean those particles that cause that vehement agitation we feel in *Winds*. They in time loose their motion, and become of a *visible* vapours consistencie, and turn to *Clouds* then to *Snow* or *Rain*, after haply to *Ice* it self; but then in processe of time, first melted into Water, then exhaled into Vapours; after more firmly agitated, do become *Winde* again: And that we may not think that this reciprocation into motion and rest belongs only to *Terrestriall particles*; that the *Heavens* themselves be of the same matter, is apparent from the *Ejections* of *Comets* into one *Vortex*, (*as you may read in the Methodically Learned Mathematician* Mr. John Gadbury *his Book of* Prodigies,) and the

the perpetuall rising of those spots and Scum upon the face of the *Sun.*

But secondly, To returne what is still more pugnant: This matter that is self moved, in the impressing of motion upon other matter, either looses of its own motion, or reteyns it still intire, if the first, it may be dispoyled of all its motion: and so that whose immediate nature is to *Move* shall *Rest*, the entire cause of its motion still remaining *viz* it self: which is a plain contradiction, if the second, no meaner an inconvenience then this will follow, that the whole world had been turned into pure *Æther* by this time, if not into a perfect flame, or at least will be in the conclusion, to the utter destruction of all Corporeall Consistencies, for, that these self moving parts of matter are of a Considerable copiousnesse, the events does testify, they having melted almost all the world already into *Suns*, *Starrs* and *Æther*, nothing remaining but *Planets* and *Comets* to be dissolved: which all put together scarce beare so great a proportion as a Cherry to the Ball of the Earth, wherefore so potent a principle of Motion, still adding new motion to matter, and no motion once communicated, being lost (for according to the Lawes of motion, no body looses any more motion

then

then it communicates to any other) it plainly follows, that either the world had been utterly burnt up ere now, or will be at the end of every seven thousand years, which is a lesse time to come than that which is past: let us passe to the Harmony of the Aspects of Starrs.

Chap. VI.

Of the Harmony of the Aspects of the Planets, and how they do transfer their received Light and Vertue downwards: of Intentions and Remissions by Configuration of Starrs: and how the Light of the Starrs passeth unto all parts, and the Aireall Spirits to us by them.

I Grant that in all Scituations the *Starrs* send forth their beams unto all the parts of *Heaven* and *Earth*, which they behold, as may be argued out of Sr. *Christopher Heydon*, in defence for *Astrology* and discourses by means whereof, the beams and lines of true motion in every two *Stars* do retaine a mutuall respect one to another, and so do evermore intercept some Arke of *Heaven*, and concur

concur at ſome Angle of the Earth, which may ſeem to make an Aſpect among themſelves: yet nevertheleſſe all the Antient and Moderne *Aſtronomers* following nature for their guide, have heretofore regarded theſe few configurations only, being but five in all, namely, the *Conjunction*, *Sextile*, *Quartile*, and *Oppoſition*; amongſt which although the firſt do not commonly go for an Aſpect, becauſe every Aſpect is reputed a proportioned diſtance between two or more Starrs; yet nevertheleſſe ſeeing a certain poſition of the *Starrs* in the *Zodiack* is rather conſidered in this poſition, then any diverſity of place, and that the enumeration of the Aſpects ever beginneth from the Conjunction: Therefore as well in reſpect of this Analogy, as of the received uſe, it may not be ſecluded out of the number of Aſpects, eſpecially knowing that the Beames of the Starrs are as well extended upward and downward as obliquely & Collatterally; & by theſe beams are thoſe *Idea's*, which originally proceed from God gradually imparted to the Aire, and from the air to the matter daily, by the help of the ſoul of the world, for the *Anima Mundi* hath in the fixed Stars her particular forms or Seminal Conceptions anſwerable to the *Ideas* of the Divine minde; of this you ſhall

ſhall be better ſatisfyed in the following diſcourſe.

Now if any man deſire to know my reaſons, why I obſerve theſe diſtances and Arks aſſigned unto the Aſpects, as of more vertue then any other, ſurely the anſwer is eaſy, ſeeing nature it ſelf every where, both in the motions and effects of the heavenly bodies, as alſo in other Arithmeticall, and Geometricall reſpects, chiefly celebrateth theſe very proportions with a Singular prerogative, Nature hath as it were firſt allured us to obſerve the Aſpects by ſpeciall tokens or ſecret marks in the motion, and by them we know the Nature of the Native, in Body & Spirit.

Agrippa ſpeaking hereof, thinketh they were firſt induced hereunto by obſerving the ſeverall illuminations or ages of the *Moon*, for that when ſhe is new, horned in her quarters, gibboſity and fullneſſe, her formes are ſtill changed at theſe proportioned ſpaces from the Sun.

Beſides which, it is not to be paſſed in ſilence, which others have more particularly noted, then in her Annuall Revolution, ſhe is ſtill found about the *Trine* of her own place in the beginning of the former year.

Neither have other *Philoſophers* failed to note, how Nature pointeth (as it were with a fin-

finger) particularly unto every configuration; that we might observe how the *Angels Ascend & Descend*, & consider the motions of the other Planets. For thus *Avenroes* wittily affirmeth the two inferiour *Planets* in their stations to observe the Arke proper to a square Aspect. *Ptolemy* likewise with him as skillfully commendeth unto us the observation of the △ by the stations of the three superiour *planets*. But above all, it cannot be considered without deep admiration, how nature hath singularly nobilitated all the Aspects in the motions of *Saturn* and *Jupiter*; for as their Conjunctions are rare, and but once in twenty years; so hath nature evermore disposed these Conjunctions in the most memorable places of the *Zodiack*, that is onely in such *signes* as behold one another in an *equaliter*, *Triangle* inscribed; for between any two Conjunctions of *Saturn* and *Jupiter*, there are 19 *Ægyptian* years, 318. dayes and 13. houres, in which time those Planets are moved from the place of their Conjunction and Signes, and almost three degrees, which accesse of three degrees is the cause why after Conjunctions, they passe from one Triplicity to another, and one Triplicity continueth 198. equal years 265. dayes (the intercalary day of every four year omitted) and ten hours.

houres. But the Revolution of all the Triplicities is finished, but onely once in 794. equall years, 339. dayes, and 16. houres, or else in 724. *Julian* years, 133. dayes, 16. houres; the double commeth to 1588, which number of years they are thought to have respected, that imagined the year 1588. from the birth of *our Lord and Saviour Jesus Christ*, would have been so fatal. From hence therefore it is, that not without cause, they are called great Conjunctions; as you will finde by the great changes and cruell influence of them about the years 1663, 1664, 1665, 1666, 1667, 1668, 1669. these years are likely to be troublesome; but all lyeth in the power of Almighty God: I may not tell you what shall particularly happen in the world, to *France* first, *&c.*

They abide thus in one Triplicity almost 200. years, and not finishing all the Triplicities of the Zodiack in much lesser than 800. years; not having therefore reiterated all the Triplicities eight times since the beginning of the world. Neither are the other Positions of the *planets* to be neglected: for if any man will take the pains to observe when *Saturn* and *Jupiter* do behold one another with a Square or Opposition Aspect, they shall evidently perceive that they still carry

carry such a regard unto the Signs or places of their precedent Conjunctions, as ever more they irradiate the one and the other with a Sextile, Quartile, Trine or Opposition Aspects: And now this shall suffice to shew how every thing receives the virtue, influence and nature of the Stars and Planets; and thus you see the reason why one hearb bears a white flower and another a red, *&c.* The corruption of the Ayre and Earth changes the colours and kindes of Plants, and their seminal forms; and these influences of the Stars send down several souls of Brutes, into various bodies, *&c.*

And now in a word, to confirm the same by their virtue and effects: First, The *Physitians* are taught by experience, that the Crisis of all sharpe diseases have a notorious and most memorable simpathy with all these five configurations of the *Moon*, to the place of her being in the beginning of the sickness: Thus also you see the Seas themselves in their Tides to dance as it were after the motion of the *Moon*, while their Spring and highest floods alwayes comes with her Conjunction and Opposition to the *Sun*, as their Neaps and lowest Tides doe likewise respect her Quarters; and as memorable a thing it is, that the Seas in their daily flowing and ebbing

ebbing upon every Coaſt, have ſtill a conſtant reſpect onely to ſuch *Azimuthal* circles as are in a *Quartile* poſiture when the Moon paſſeth by them, it is more manifeſt then that I need to inſiſt upon it, that the Sun it ſelf ſeemeth greatly to reſpect the *Quartile*, in that he moderateth the viciſſitudes of foure quarters of the year by his ingreſſe into the four Æquinoctial and Tropical points.

But now to deſcend to other ſpeculations more miſticall then theſe, it is not amiſſe to begin with the Arithmeticall Obſervation, which the *Roſie Crucians* make of the Number of Signes agreeable to the Aſpects; 1, 2. 3, 4. 6. anſwering in order to the *Conjunction*, *Sextile*, *Quartile*, *Trine*, and *Oppoſition*, for theſe numbers only, and none other, will devide the *Zodiack*, conſiſting of twelve ſignes, for which reaſon, they make them the only aliquate parts of a Circle. Thus alſo the Famous *Ptolomy* addeth not a little to the dignity of theſe irradiations, when he firſt obſerved the *Geometrical* proportion, which the ſubtenſes of every of theſe Arks do retain in power to the Diameter of a Circle, as every man may read in the *Quadripartite*, others again, with no leſſe ſubtlety, have obſerved, that amongſt all Regular or ordinate figures that may be inſcribed in a Circle, though

the same be infinite, there are none whose sides and Angles carry away the prerogative both at the Circumference and Center, but those whose sides and Angles are answerable to the subtenses and Arkes of their Aspects:

For thus amongst all ordinate Plains that may be inscribed, there are two whose sides joyned together have preheminence to take up a Semi-Circle, but only the *Hexagon*, *Quadrate*, and *Æquilaterall Triangle*, answering to the *Sextile*, *Quartile*, and *Trine*, irradiated the subtence thereof, of a *Sextile* Aspect, consisteth of two signes, joyned to the subtence of a *Trine*, composed of foure, being regular and æquilater, take up six signes which is a compleat semicircle; in like manner the sides of a quadrate inscribed, subtending three signs, twice reckoned, do employ likewise the Mediety of a Circle, and what those Figures are beforesaid to performe, either doubled or joyned together, may also be truly ascribed unto the opposite aspect by it self, for that the Diametrall Line, which passeth from the place of Conjunction to the opposite point, divideth a *Circle into two equall parts, the like whereof cannot be found in any other inscripts.* For example, the side of a Ruler.

Pentagon

Pentagon ſubtended 72, degr. of an Octagon, but 45. the remainder of which Arks, *viz.* 108 and 135. gr. are not ſubtended by the ſides of any ordinate figure.

We will in order ſhew you the *Harmony* of *Beams*, and how the *Seminall formes*, *Soules* of *Brutes*, *Humane Soules*, and *Spirit* of *Nature* glides down by them; Now the ſubtenſes of theſe Aſpects be the ſame with the ſides of the fore-remembred inſcripts, and do onely therefore take up the circumference of a Circle: So it is evident, that the angles at which they concur, be the ſame wherewith the ordinate plains take up the whole ſpace about the Centre; for if we conſider the angle of a Sextile at the Earth, it is all one with that of an equilater triangle, conſiſting of 60. gr. and containeth $\frac{2}{3}$ of a right angle, but ſix times $\frac{2}{3}$ of a right angle makes four right angles; where ſix Sextiles equal to ſix equilater Triangles fill the whol ſpace about a Point, which is equall to four right angles.

Secondly, Every angle of a Quartile is a right angle, and all one with the angle of rectangle Quadrilator figure; wherefore foure of them fill a whole ſpace, and this is the reaſon that every Man, Woman, Monkey, Ape, Mare-man, Mare-maid, and all other living Creatures differ one from another;

You ſeldome ſee two things of any kinde in the world a like one another, that you could not know them if they ſtood before you; Obſerve how that there is nothing upon the land, but it is alſo in the waters, of all manner of living Creatures, the reaſon proceeds from the Radiation of Stars, *&c.* but to my purpoſe.

Thirdly, The angle which two Stars in a Trine make at the Centre of the world, is meaſured by an angle of 120. gr. and ſo equall to the angle of a regular *Hexagon*, conſiſting of a right angle, and of $\frac{1}{3}$ of a right angle; and therefore taken three times maketh four right angles: Wherefore three equilater *Hexagons*, or three Trine Aſpects, doe alſo fill the whole ſpace about the Centre: To which we may not improperly add the Oppoſite Aſpect, conſiſting of two right angles, and therefore doubled, ſhall perform the like Office with the reſt.

Any other figure of many angles, however joyned together at the angles, ſhall either want of four Angles or exceed them; for example, the angle of *Pentagon* containeth a right angle and $\frac{1}{3}$ more; wherefore three ſuch angles placed about a point, ſhall fall ſhort of four right angles by $\frac{2}{3}$ of a right angle, as on the other ſide; four ſuch angles

ſhall

ſhall exceed four right Angles ; .

Theſe ſpeculations therefore conſidered, it were ſenſeleſſe to imagine, that Nature hath ſo many wayes honoured theſe irradiations of the Stars in vain, and admoniſhed us to a ſpecial regard of them by ſo many rare and ſecret Obſervations both in the motions of the Planets (as you heard before) and alſo in their effects and proportions; if they were not indued with more virtue than others; wherefore it hath no leſſe exerciſed the learned Dr. *Ward*, Mr. *Tho. Heydon*, Mr. *More*, and *Eugenius Theodidactus*, to finde out the reaſon, why theſe few Conſigurations, ſelected out of an infinite number, ſhould be indued with ſuch eminent efficacy. Neither as yet hath any reaſon been invented, with more applauſe for the probability thereof, then theſe proportions; *The learned Knight*, Sr. *Chriſtopher Heydon*, demonſtrates whereof, the Aſpects are before ſhewed to conſiſt, and they are the ſame which are found in *Harmonical Concords*.

For which cauſe, it is alſo thought no leſſe probable, that the light of the Stars in theſe proportioned diſtances, ſhould powerfully affect the matter of ſublunary things, then that the like Geometrical Symmetry in ſounds and voices ſhould paſſionately ſtir up

the ſenſe of the hearer. For to confeſſe the truth, ſo hath the admired providence of Nature ordained throughout all her works, that where due proportion is not wanting, there ſhe never faileth to endue all her effects with ſuch height of perfection, that the ſame becomes evident to the eye of every man; And from hence it is even in Artificial compoſitions alſo, as in Medicines; we know thoſe onely to be moſt kinde and ſoveraign which obſerve a competent ſymmetry or temperature of the Active and paſſive qualities; with good likelihood therefore, and appearance of truth do moſt of the learned with *Hobs*, Dr. *Barlow* of *Queens*, Maſter *More*, and Mr. *Fisk*, reſolve the onely cauſe of this efficacy from *Harmonicall proportion*.

And more clearly to expreſſe this ſimilitude or affinity between the proportions of Aſpects, and the like diſtances obſerved in the Muſical Concords; we muſt underſtand (beſides what we have ſaid before) that all *harmony* whatſoever ſpringeth originally from three ſuch terms of numbers, as reſpect each other in ſuch ſort, that ſtill their differences retain the ſame proportion that is found between the extreams. For example, in theſe three numbers 6, 4, 3. (anſwerable to the ſignes of the ☌, △, & □ con-

figurations)

figurations) here it is evident, if we compare the extreams with the mean, that two shall be the difference betwixt six; the first and four the second, and three the third number.

But two is double in proportion to one, therefore six the first number respecteth three, the third number with the like proportion. The Analogie of which proportions, as is before remembred, is found to be the fountain of all musick (as you heard before) rising originally from these three simple concording distances, which by the Musitians are called (as I have writen before) namely, Diapente, consisting of a sesquialter proportion, as six to four; or which is all one of three to two Diatessaron of a *sesquitertia*, as foure to three; And lastly, Diapason consisted of a double proportion, as six to three, or two to one; and is as much in value, as both the two first distances and proportions put together.

For a *Sesquilater* added to a *sesquitertia*, according to the art of Proportions, doe produce a Diapason, or double proportion; such as is found between the former extreams compared together, *viz.* six and three, and in like manner, by comparing the Diapason with both these his parts, that is, with the

sesquilater

ſeſquialter and *ſeſquitertia*, according to the uſuall manner of ſupputating proportions, we are brought to the two other compounded, or imperfect concords, ſo conſtituting the five firſt and natural diſtances in Harmonical mixture, which afterwards, as they be diverſly mixed between themſelves, produce infinite variety of all kinde of melody.

After the ſame manner fareth it with the light and influence of Heaven: For although anciently there be but five irradiations obſerved, as moſt apt to action, namely, the ☌, ☍, △, □, & ✶; yet nevertheleſſe there is nothing more ſure, then that by the Harmonical mixture of theſe proportioned beams, the generation and corruption of all living things in the Aire, Earth, and Water, *viz.* Men, Beaſts, Fowle, Fiſhes, and creeping things and Plants of this mortal world, are infinitely varied; For Children cry as ſoon as they are born, *&c.* And you ſee in ſeveral forms and ſpecies according to their kindes great differences; wherefore as the force of all Harmony, ſo likewiſe the effectual reaſon of all action in the influence of the ſtars, is properly deduced from the foreſaid ſemmetry of theſe diſtances; And therefore more fully to illuſtrate, that the angles of the Aſpects, compared between themſelves, con-

concur with these Harmonies of Musick, it will be no hard matter, if that which hath been often repeated before be called to minde.

As that first, the Stars in an Opposite or Diametral Aspect are disjoyned by the space of two right angles, which are measured with the Ark of six signes, or 180. degrees of circumference; and that the Trine consisting of four signes, or 120. degrees is in value one right angle and $\frac{1}{2}$ of a right angle: also that the Quartile taketh up one intire right angle, and is subtended with the Ark of three signes, or 90. degrees. And lastly, that the Sextile is constituted but of two signes, or 60. gr. which is $\frac{2}{3}$ of a right angle; which being thus, if we now so compare the two right angles of the Opposition taken together with the angles of the rest of the Aspects; if either the Trine be placed between the Opposition and the Quartile, or the Quartile between the Opposition and the Sextile; you shall finde either way three numbers, which admit all the laws of harmonical proportions; Sr. *Christopher Heydon* hath so well demonstrated this, that I need not further explain my minde; *For his Hypothesis salves this Phænomena*, where to let the rest passe, as plain enough of it self, by that which

which is written before: You are further to note, that the Oppoſition compared with the Sextile, hath a triple proportion to the ſame, compounded of a double and ſeſquialter proportion, as Diapente with Diapaſon in Muſick is, and ſo is found no ſimple or perfect Aſpect: but exactly anſwerable to B. flat; the firſt imperfect or compounded concord in Muſick being a ſixth from G. ſol, re, *ut*, which nevertheleſſe in ſome reſpects is after a ſort eſteemed perfect; becauſe it uſeth the ſame diviſion compared to D. ſol, re, that the perfect concords do; For it is half a fifth, and ſcituate in the middle between *ut* and *D.* ſol, re, as alſo the Sextile compared with the Trine is a juſt half thereof, which before hath been ſhewed in a ſeſquilater proportion to the Oppoſition, as *D.* ſol re is to *ut*, and therefore exactly agreeable to a *Diapente* in Muſick, which the rather I here note, becauſe you will have ſome uſe thereof afterward in obſerving, how ſpirits or Genii ſlip down by other beams, not formerly obſerved, and theſe our beſt Aſtronomers and Mr. *John Gadbury*, Mr. *Wing*, marke new Aſpects. And thus much ſhall ſhortly ſerve for the *Theory* or *Philoſophicall* ſpeculation of them that aſcribe to the efficacy of theſe iradiations to the *Harmonicall proportion*, which

is

is found between them: Wherefore *seeing these Learned Gentlemen admit them into Astrology*, they shall then carry the same mutual respect one towards another, which the aforesaid *Harmonicall concords* do retaine between themselves, what wonder is it if nature in her operations, as well by *Lights* as by sounds admitted no other Symmetry, but that which is derived from these proportions, rejecting all other as irrationall and discordent.

I shall next lay down some Reasons, why the aforesaid *Harmonicall* proportions are so effectuall, drawn from the Symmetry of the world, being the same that is found between the five regular bodies inscribed one within another, why in the infinite variety of sounds and lights, these only should consent most sweetly in musick, sending down souls so merily to the *Moon*, and from thence they come down sadly to the belly and Matrix of the *Earth* in prolific spirited *Winds* and *Waters*; and be effectual in the operations of nature: Neither hath any man herein endeavoured with more probability to give satisfaction unto the learned then *Des Cartes*, who having wittily laboured to demonstrate, that God in the creation of the world hath observed the same proportion in the magnitude

tude and distance of the *heavenly spheres*, which is found in the regular *Solides*, which (as *Geometry* teacheth) have their originall from the ordinate plains: In the end concludeth with good propability, that the *Heavenly* motions shall then consent sweetly, and Co-operate strongly together, when the nature of these sublunary things, indued (as he supposeth) with a sensitive or knowing faculty, apprehendeth the beams of the *Stars* to observe that respect in their concurrence at the Center of the *Earth*, which answereth unto the ordinate Plains, from whence the Regularity of these proportions is derived; as the impressed Characters of that *Symmetry*, which God is said to have used in the Creation of the world it self.

So supposing, that as often as the nature of anything meeteth with these proportions, it exerciseth it self as it were by *The Idea*, which it alwayes retayneth, and that in such sort, as what it doth but ordinarily and slackly at other times, it performeth now much more effectually, and as it were with extraordinary diligence: Nor (saith) Sr. *Christopher Heydon*) that these proportions work any thing of their own vertue, but of their *Idea's*; for in musick it is neither the sounds, neither the proportion of the concords,

cords, that work any thing of themſelves, or beget any delightfull humour in a man, but the *Genius* approaching to the Inſtruments of ſenſe firſt, carrieth the ſounds inwardly and entertayning it, there valueth their proportions: and (finding the ſame good and *Geometricall*) laſtly exhilirateth it ſelf, and moveth the body, wherein it is as with an Object, wherein it taketh delight.

I will as perſpicuouſly as I can deliver that which my ſelf have further conſidered, as the reaſon why theſe beams ſhould be more effectual than others, to let down and ſhed ſome ſecret influx of ſpirit; And you muſt know, that there is no difference between the *Stars* and their *Orbes*, but that the *Star* is *Denſior pars ejuſdem*, and as the *Stars* differ one from another in motion, magnitude, colour and vertue, ſo likewiſe thoſe parts of *Heaven*, not onely admit, but ſend down the like variety of nature and qualities; The Conjunction and Oppoſition are the moſt potent and powerfull Configurations of all others, in their union of Beams, as is evident in this figure; where you ſee the Beams as well incident as reflected to be united, according to Sr. *Chr. Heydons* Hypotheſis, let *A.* be in Conjunction here with *B.* it is firſt manifeſt, that all the Beams flowing from

G.



G and *E*. the points of touch in the circumference of *A* ſhall unite themſelves with the Beams that are ſent from *B*. to *C*; the Centre of the world: Secondly, you are alſo to obſerve, that in this caſe onely, the Beams onely of *A*. *C*. or *B*. *C*. comming from the Centre of the *Stars*, reflecteth into

into it self, as being onely perpendicular: Whereas those Beams which are sent from the points *E.* and *G.* make an acute angle at *C.* and do therefore reflect the one into the other at equal angles, as *G. C.* reflecteth from *C.* to *E.* and *E. C.* from *C.* to *G.* Last of all, the *harmony* that hapneth in Opposition, is manifest without more circumstance, where the Beams sent from the opposite points make but one streight line, as *G. F.* and *E.* H. in this *Figure*; except in cases where the Earth is bigger than the *Star* in Opposition, for there without latitude, the union of their beams must needs be hindred by interposition of the Earth; for which cause it is especially here to be remembred in the Conjunction of the two inferiour Planets with the *Sun*: That if this happen in the *Apogæon* of their *Epicycles*, their Conjunction shall not be of that efficacy or force, as when they are in *Perigæo*; because according to the *Hypothesis* of L. *Verulam*, they being above the *sun*, and the *sun* much bigger then they; the *sun* shall return all their beams to themselves from the Earth; so that their union by this means shall be interrupted and frustrate.

In like manner, in my Contemplation for help in the Configuration of the Sextile and Trine;

trine, I found that which did reſonably give me contentment by diſcourſe with Mr. *Tubb* the Aſtrologicall Fencer, becauſe in the concurrence of their Beams at the Earth, I found a mutual reflection of the one into the other; and ſo an union by reflection.



The Genii that ſend down the influences are written in the outmoſt circle of all, and let

let us now admit *A. B. C.* to be three Stars, *A.* and *B.* in a Sextile Configuration; *A. C.* in a Trine; then for so much as *B. F.* the Beam incident of the Sextile, falleth obliquely in respect of *A. F.* and maketh an acute Angle therewith, it is evident to those that have any mean understanding in the Opticks, that *B. F.* shall reflect to *C.* and so be united to *C. F.* the incident of the Star *C.* which is in a Trine Configuration with *A.* as also *C. F.* shall for the same reason reflect to the Star in *B.* and be likewise united with *B. F* the incident of the Star at *B.* Behold here by the way, the grounds of that familiarity which *Phroates* the Indian Prince, noteth in these Arks of Heaven, when he considereth the Position apt for the *Aphæta* of life, or the Houses of the Figure; and thus far have I pursued the Harmony and vertue, which is found in the Aspects: But when I come to consider of the Quartile, whose Beams onely cut each other *ad angulos rectos*, and so reflect into themselves; after much deliberation with my self, finding all aid of the Opticks to faile, I was forced with *Severinus* to say, *Ingenuè fatebimur causam talis effectus nos demonstrare non posse: Id tamen uerissimum esse tam diuturna observatione Compertum habemus, ut ea de re dubitare puderet.*

Wherefore recounting with my ſelf ſome of thoſe ſpeculations before remembred, and ſpecially that Theorem of *Archimedes*, which prove the angles of the Sextile, Quartile and Trine to be onely proportionable in taking up the Centre of the World; the more I conſider thereof the more I find my ſelf confirmed; that the myſtery or ſecret of theſe Configurations, is drawn from the *Elements of Spirits*, and reſt chiefly in this, that theſe onely irradiations, and thoſe that are derived from theſe, are proportional unto all partile matter, and therefore more effectual.

For that theſe Irradiations onely are every way proportionable is before proved, whether you reſpect the taking up of the circumference, the power and proportion of their ſubtenſes unto the Diameter; or laſtly, and principally, the occupying of place at the Centre of the world; which prerogatives ſeeing no other Arks, Subtenſes or Angles do enjoy: Therefore I conclude theſe above all others to be proportional unto the whole Syſteme of the world; for that is truly ſaid proportionable, which is neither defective interrupted, nor redoundant; but ſuch are the Arkes, Subtenſes and Angles of thoſe Irradiations, and none other: *Ergo*, Theſe and none other are proportionable.

Now

Now as that which is defective, and wanteth proportion, leaveth the Action fruſtrate, and without Effect.

So that which on the other ſide offendeth in exceſſe, muſt incur the contrary fault, and over charge that which either Nature or Art intendeth; whereby of neceſſity it will follow, that there being no defect, nor exceſſe, but an equal and juſt mixture of the influence of the *Stars* in theſe irradiations; theſe onely ſhall be apt and convenient to produce agreeable effect in the matter of all *ſublunary* things. For it fareth in theſe *Effects*, which are produced by the mixture of *Etherial Fire*, *Idea's* and *Anima Mundi*: when their light and influence comes into the *dire*, as with the *Chymicall Doctors* in their operations, where the defect of heat produceth nothing: as on the other ſide, exceſſe doth either by ſublimation, eruption, vitrification, breaking the veſſel and the like, deſtroy the work.

And to make it yet clearer, how the beams of any *Starr* do proportionally take up the centre of the world, whereas, in that which went before, I have only ſhewed, how the points of thoſe ordinate plaines, whereunto theſe configurations have been compared, often reiterated, do take up place; I will ſet

forth next, how the beams of any two Stars in any of the former configurations shall take up more space, then that which is comprehended between their incidents or beams of true motion; and how by their beams, either incident reflected, or opposite, they do possesse, and take up the whole centre of the world



at

at an instant with proportionable angles, for evident demonstration whereof (as our manner is) is concerning Conjunction and Opposition (whose force rather tendeth upon union then proportion,) I need no further labour, then to referr the Gentlemen, to the view of the last figure but one, where they may see the united beams of such Stars as are in Conjunction and Opposition to surround the center, and all elementary matter whatsoever subject unto the *Actions of heaven, and the ten lights that stand upon the eternal, rich Firy Tapestry, spread under the throne of God and the Idea's of his Divine* Mind.

And so for the Quartile, whose beams incident and opposite, traverse the centre of the world at foure right angles viz. A. F, G. G. F. I. A. F. H. and H. F. I. seeing foure points of a rectangle quadrilater figure hath been before proved to imploy place; I likewise need no other proof then the Gentlemen will in the last figure; consider how these foure right angles move by one quartile and take up the centre of the world. But concerning the Trine or Sextile, although the like be evident enough to any of mean skill, yet nevertheless there are some other speculations which require a word or two more, for in the last figure suppose two starrs A. and

B. Irradiate the earth with their Sextile beams, by various *Spirits* or *Genii* according to the place of Heaven; from whence these Aſpects are darted, for you ſhall know the *Genii* may vary oftener then the wind and weather, and although it be true, that by the protracting of the oppoſite Beam from F. to D, the centre of the whole world ſeemeth uſed with proportionable angles B. F. A. being ſubtended by the ark of 60. which is before declared to be the angle of an ordinate æquilater triangle, and ſo leaveth the outward angle B. F. I. equall to the Angle of an ordinate *Hexagon*, ſubtended hereby the ark, 120, which is the ark of a Trine; the like being alſo underſtood of the angles made by the oppoſite beams adverticem, yet nevertheleſſe you are here further to conſider, how the incident Beam of B. *viz.* B. F. reflecteth unto C. and ſo taketh up the whole ſemicircle A. B. C I. with three ſextiles, viz. A.F.B. B. F. C. and C. F. I. In like manner, if you conſider C. to be in a triangular Configuration with A. you ſee that as the oppoſite beame of A. *viz.* F. I. maketh a Sextile with the incident beame of a Starr at C. *viz.* C. F.

So C. F. being the beam incident of the Star C. reflecteth alſo to the point B. and ſo maketh

maketh the same three Sextiles, wherewith the whole Semicircle is taken up, as is before demonstrated: Wherefore this may satisfie the indifferent, how any two stars in any of these Configurations doe proportionally possesse the whole Centre of the world in the same moment without reiterating the same angle: Some able Artists have added unto these former Aspects three more *viz. Quintile* consisting of 72. degr. the *Biquintile* of 144. deg. and the *Sesquiquadrate* of 135. degr. so making eight Configurations answerable to the eight Consonant stops in a *Monochord*: Neither dare I for my part contradict these new additions, For having made triall as well in the speculations of the weather and meteors, as in the accidents of *Nativities*, I dare boldly affirme, that there have divers events and effects concurred with these new configurations, for which without these Considerations, you can finde as yet no reason for this their Observation.

For as in *Musick* there be but three perfect concords, viz. the diapason, diapente, and diatessaron: so in the *Harmony* of the *Beams*, by which the *Genii* come down, there are but three perfect aspects answerable to the *Harmony* of the *Heavens, Spheres and Planets*, Namely,

namely the oppoſition, the trine,& the quartile, the ſextile being accounted,and ſo proved, to be but an imperfect Aſpect anſwering exactly to B. flat, the firſt among the imperfect or compounded concords; wherfore conſidering that the firſt three perfect concords are found to have their perfect aſpects anſwerable unto them,and that B. flat being an imperfect aſpect, this made ſome *Gentlemen* ſuſpect that the *Harmonical proportions* conteyned in the ſame *Monochord* might alſo have their aſpects *viz.* the Quintile, Biquintile, and ſeſquiquadrate anſwerable unto them; and thus have I hunted through the heavens and traced the *Idea's* or *lights* of God through the *Sun*, and followed the *Genii* from their *Limbus*, a *ſphære of pure etherial Fire*, through the *Moon and Aire* to the prepared matter of the Earth, in which God hath ordained to incorporate them, and now let no man therefore take occaſion to callumniate Aſtrology, becauſe a Gold chaine drew *William Lilly* to flatter the King of *Sweden*, *&c.* I intend not in this place to Apologize for that noble and admired Art: But to demonſtrate the *Harmony* of the *Macrocoſme* and *Microcoſme*; thus I have paſt cleerly through the *Harmony* of the *Beames* or influence of the *lights* and *aſpects* of the *planets*; and here I come

come to unite the *Genius* to the *body*, &c. but first I shall shew you the differences of *Genii*.

Chap. VII.

Of Seminal forms, *of* Souls of Brutes; of the soul of Man, *and how they differ in Nature one from another, and how the soule of a man differs from an Angel.*

HAving now followed the *Genii* to the *Earth*; I shall enumerate *four kindes of them, viz.* The λογοι σπερματικοὶ, or *seminal forms*, the *soules of brutes*, the *Humane soule*, and that *Genius* or *spirit* which actuates or informs the *vehicles* of *Angels*. For I look upon *Angels* to be as truly a compound being, consisting of *Genius* and *Body*, as that of men and brutes: Their existence I shall not now go about to prove, for I have done that already in my Book, *The Temple of Wisdome*: My present designe is to demonstrate to you the *Harmony* of the *Macrocosme*, & *Microcosme* & how the

the *soul* of the one enters into the body of the other; and the difference of *Genii*; and to expound or define the notion of these things, so far forth as is needfull for the evincing that they are the *Ideas* or notions of things which imply no contradiction or impossibility in their Conception; which will be very easy for us to performe: the chief difficulty lying in that more generall *Idea* of a *Spirit*, *&c.*

Now this generall *Idea* can be contracted into kindes by no other difference then such as may be called peculiar powers or properties belonging to one Spirit and excluded from another, from whence it will follow, that if we describe these severall kinds of *Genii* by immediate and intrinsecall properties, we have given as good definitions of them as any one can give of any thing in the World.

I will begin with what is most Simple, the *Seminall formes of things*, which for the present deciding, nothing of their existence according to their *Idea Possibilis*, we define; *a seminal form is a created spirit, organizing duely prepared matter into life, and vegetation proper to this or the other kind of Plant*, it is beyond my imagination what can be excepted against this description, containing nothing but what is very

very coherent and intellible, for in that it is a ſpirit, it can move matter, intrinſecally, or at leaſt direct the motion thereof: But in that it is not an omnipotent ſpirit, but finite and created; its power might well be reſtrained to duely prepared matter, both for vitall union and motion; he that hath made theſe particular *ſpirits*, varying their faculties of vitall union according to the diverſity of the preparation of matter, & ſo limiting the whole comprehenſion of them all, that none of them may be able to be vitally joyned with any matter whatſoever, and the ſame firſt cauſe of all things, that gives them a power of uniting with, and moving of, *matter duely prepared*; may alſo ſet ſuch laws to this motion, that when it lights on matter fit for it, it will produce ſuch and ſuch a plant, *viz.* it will ſhape the matter into ſuch figure, colour and other properties, as we diſcover in them by our ſenſes; this is the firſt degree of particular life in the world, if there be any purely of this degree particular: but now as *Plato* has ſomewhere noted, the eſſences of things are like numbers, whoſe ſpecies are changed by adding or taking away an unite.

Add therefore another intrincicall power to this of *vegetation*, *viz. ſenſation*, and it becomes

comes the *Genius* of a *Bruit Beast*. For in truth the bare substance it self is not to be computed in explicite knowledge, it being utterly in it self unconceiveable; and therefore, I will only reckon upon the powers, *A subject therefore from whence is both vegetation and sensation is the generall Idea of the soule of a Beast*, which is distributed into a number of kindes (as you shall see in the next chapter all in order) the effect of every intrinsical power being discernible in the constant shape and properties of every distinct kinde of brute creatures.

If we add to *vegetation* and *sensation reason* properly so called, we have then a setled *Idea* of the *Genius* of *man*, which I shall more compleatly describe thus, *A created spirit* or *Genius* indued with sense and reason, and a power of *organizing terrestriall Matter into humane shape by vitall union therewith, and herein* alone, I conceive does the *Genius* or *Soul* of an *Angell* differ, (for I take the boldnesse to call that soul, whatever it is, that has a power of vitally actuating the matter) differs from the *Genius* of a *man* in that the *Genius* of an *Angel* may vitally actuate *an aireal* or *æthereal body*, but cannot be borne into this world in a *Terrestriall one*.

An *Angelicall soul* is very intelligibly described

ſcribed thus, *A created ſpirit indued with reaſon, ſenſation and a power of being vitally united with, and actuating of a body of aire or æther only, which power over an aëreal or æthereal body*, is very eaſily to be underſtood by my *Wiſe mans Crown*, in the third Chapter; for it being there made good, that union with matter is not incompetible to a *Genius*, and conſequently not moving of it, nor that kinde of motion in a *Spirit* which we call contraction and dilatation; theſe powers if carefully conſidered will neceſſarily infer the poſſibility of the actuation and union of an *Angelical Genius*, with an *Ætherial* or *aiery body*: *Plato* writes of other *Orders* of *Spirits*, or *Immateriall Subſtances*, as the Νόες and Ἐνάδες, But there being more ſubtelty then either uſefullneſs or aſſurance in ſuch like ſpeculations, I ſhall paſſe them over at this time; having already irrefutably made good, that there is no incongruity, nor incompoſſibility compriſed in the *Idea of aſpirit*, or incorporeal ſubſtance.

But there is yet another way of inferring the ſame, & it is the argument of *Honeſt Paracelſus*, whereby he would conclude, that there is *de facto*, a ſubſtance in us diſtinct from matter *viz.* our own minde. For every reall affection of property being the mode of

ſome

ſome ſubſtance or other, and reall modes being unconceivable without their ſubjects, he inferrs that, ſeeing we can doubt whether there be any ſuch thing as *body* in the *World*; (by which doubting we ſeclude Cogitation from body) there muſt be ſome other ſubſtance diſtinct from the body, to which cogitation belongs, but I muſt confeſs this argument will not reach home to *Paracelſus* his purpoſe, who would prove in man a ſubſtance diſtinct from his body; for being there may be modes common to more ſubjects then one, and this of Cogitation, may be pretended to be ſuch as is competible as well to ſubſtance corporeall as incorporeall, it may be conceived apart from either though not from both. And therefore his argument does not prove that that which does think or perceive, is a ſubſtance diſtinct from our body, but only that there may be ſuch a ſubſtance, which has the power of thinking or perceiving, which yet is not a body: And this was argued before Sr. *Ralph Freeman* Knight, *&c.* by Mr. *Thomas Heydon* and my ſelf, who for faſhion ſake would needs ſay ſomthing ſyllogiſtically; but truth needs no Crutches. For it being impoſſible that there ſhould be any reall mode, which is in no ſubject, and I clearly conceiving cogitation

tation independent, for existence on corporeal substance; it is necessary, that there may be some other substance on which it may depend: which must needs be a substance incorporeall. And thus I have shewed you the differences of Genii; and now I shall demonstrate how God by his Idea's gives life and vertue to all things in the world:

Chap. VIII.

How different vertues are infused into severall kinds of things, by the influence of the heavens, Starrs and Planets.

I Might easily decline this Controversie, by pleading onely, that the entrance of the *Soul* into the *Body*, supposing her pre-existence, is as intelligible as in those other two wayes, of Creation and Traduction. For how this newly *Created soule is infused by God*, no man knows, nor how? If it be traducted from the Parents, both their souls contribute to their making up a new one; For if there

there be diciſion of part of the ſoule of the Male, in the injection of his ſeed into the Matrix of the Female, and part of the Female ſoule to joyn with that of the Males; beſides that the deciſion of theſe parts of their ſoules, makes the ſoule a diſcerpible eſſence, it is unconceivable how theſe two parts ſhould make up one ſoule for the Infant; A thing rediculous at firſt view: But if there be no deciſion of any parts of the *Soul*, and yet the *Soul* of the Parent be the cauſe of the ſoul of the Childe, it is perfectly an act of Creation; a thing that all ſober men conclude incompetable to any particular Creature. It is therefore plainly unintelligible, how any ſoul ſhould paſſe from the Parents into the body of the ſeed of the *Fœtus*, to actuate and inform it; but that all inferiour bodies, are exemplified by the ſuperiour *Idea's* or *Genii*: Now we define an *Idea* to be a form above bodies, ſouls, minds, and to be but one ſimple, pure, immutable, indiviſible, incorporeal and eternal, and that the nature of all *Idea's* is the ſame.

Now all *Idea's* proceed from *God*, and are diſtinguiſhed amongſt themſelves by ſome Relative conſideration; leaſt whatſoever is in the world ſhould be but one thing without any variety, and that they agree in eſſence;

eſſence; leaſt God ſhould be a Compound Subſtance. In the ſecond place (to be very ſerious) we place them in the very intelligible it ſelf, *in the ſoul of the world*, differing the one from the other by abſolute forms; ſo that all the *Idea's* in God indeed are but one form; but in the *Anima Mundi* they are many: they are placed in the minde of all other things, whether they be joyned to the body, or ſeparated from the body, by a certain participation; and now by degrees are diſtinguiſhed more and more; we place them in Nature, as certain ſmall ſeed of forms infuſed by the *Idea's*: And laſtly, we place them in matter as ſhadows. Here unto may be added, that in the ſoule of the world, there be as many ſeminal forms of things, as *Idea's* in the minde of God.

Now again by theſe forms, ſhe did in the Heavens, in the Element of Spirits above the Stars, frame to her ſelf ſhapes alſo, and ſtamped upon all theſe ſome properties; on theſe ſtars therefore ſhapes and properties, and all vertues of inferiour ſpecies, as alſo their properties depend; ſo that every ſpecies hath its celeſtial ſhape or figure that is ſuitable to it; from which alſo proceeds a wonderfull power of operating, which proper gift, it receives from its own *Idea*, through

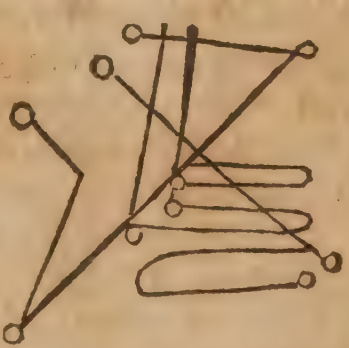
the ſeminal forms of the *anima mundi*: For *Idea's* are not onely eſſential cauſes of every ſpecies, but are alſo the cauſes of every vertue, which is in the ſpecies; ſuch as have a certain and ſure foundation not fortuitous nor caſual, but efficacious, powerfull and ſufficient, doing nothing in vain.



Theſe virtues and *Genii* do not err in their

actings, but by accident, *viz.* by reason of the impurity, or inequality of the matter; for upon this account, there are found things of the same species, more or lesse powerfull, according to the purity or indisposition of the matter: For all celestial influences may be hindred by the indisposition, and insufficiency of the Matter; but I must hast the *Genii* to their Vehicles & then body them in a Terrestrial *Idea*, or a form of flesh, as followeth.

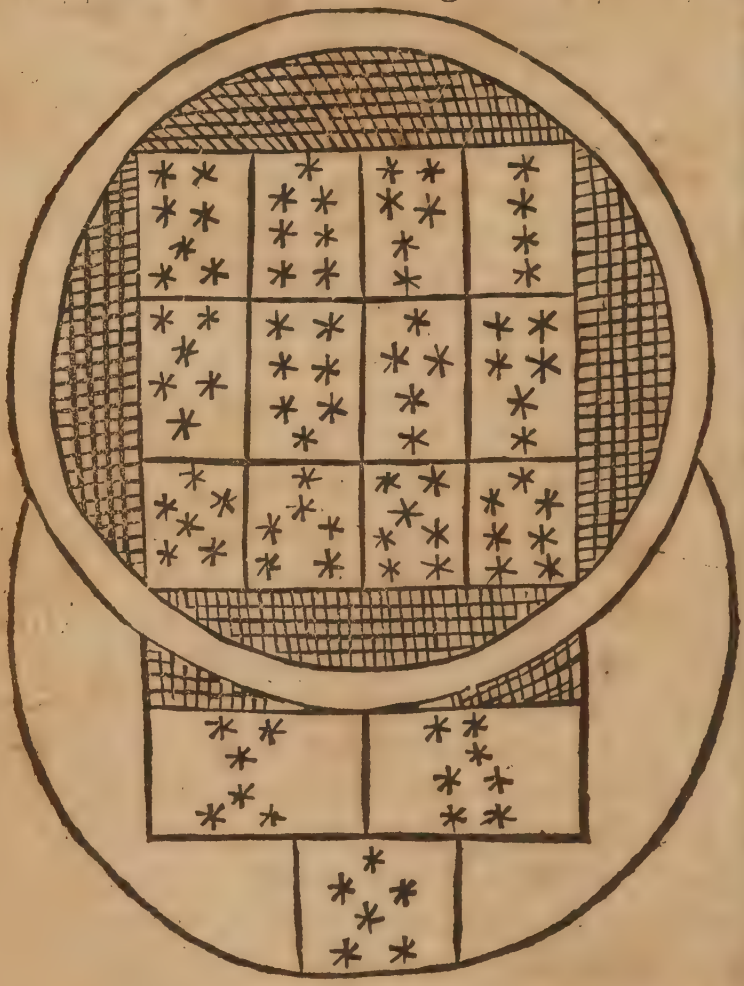
By an Example of a Figure of *Heaven*, 1629. *Sep.* 10. 45. 9h. P.M. to finde the name of my *Genius*, I look the places of the five *Hylegi-ans*, and making projection always from the beginning of *Aries*, & the Letters being found out, and being joyned together according to the degree ascending, make the name of my genius *Malhiriel*, who *had upon Earth familiarity with* Elias, and many good spirits are wont to shew themselves, and be associates with the souls of them, that are purified; Examples of which, there are many in sacred Writ; as *Adam* had familiarity with the Angel *Raziel*, *Shem* the son of *Noah* with *Jophiel*,



phiel, *Abraham* with *Zadkiel*, *Isaac* and *Jacob* with *Peliel*, *Joseph*, *Joshua* and *Daniel* with *Gabriel*, *Moses* with *Metattron*, *Elias* with *Malhitiriel*, *Tobias* the younger with *Raphael*, *David* with *Cerniel*, *Mannoah* with *Phadael*, *Job* with *Cenez*, *Plato* with *Cerrel*; *Ezekiel* with *Asmael*, *Esdras* with *Uriel*, *Solomon* with *Michael*, *Socrates* with *Levaniel*, *Gideon* with *Semiliel*, *&c.* And the names of *Genii* are made by *Hebrew*, *Greek*, *Chaldean*, *Arabick*, *Ægyptian* or *Latine* letters, from the degree of the Ascendent, through each degree according to the order of signes to cast the Letters; and what letters fall into the places of the aforesaid stars found out above, and rightly joyned together, make the name of a *Genius*; but some curious wits have conceited, that my going to school in *Warwick-shire* amongst my *mothers friends* one while, and afterwards in *Devonshire* amongst my *Fathers friends*, changes the Nature of my *Genius*; they are mistaken, although I have been in *Italy*, *Spain* and *Turkey*, and many other parts of the world, yet is my *Genius* not changed; For *Mercury* my Significator in *Virgo*, and *Venus* in *Libra*, give me the Nature of my *Genius*; and *Gemini* will be my Ascendent: Here they object again, that it fals out, that men of a differing Nature and Fortune do oftentimes

times by reaſon of the ſame Aſcendent and name, obtain the ſame *Genius* of the ſame name: Note the Poſition of the Heavens may differ by the Planets places; *Although* Elijah *had the ſame I have from Heaven*; and you muſt know therefore, that it muſt not be thought abſurd, that the ſame *Angel* may be ſeparated from any one *ſoul*, and the ſame be ſet over more: And yet the *ſoul* after the *Death* of the *Body wears the ſame name* the *Prieſt*, *Godfathers*, *Mothers* and *Parents* conſented to give the body at *Baptiſm*, *as guided by God the chief Father*. Now they finde out an evill *Genius* from the *Almutez* of the Angle of the Twelfth Houſe, which they call an evill ſpirit, caſting from the degree of the falling, againſt the progreſſe of the ſignes. And as divers men have many times the ſame name, ſo alſo ſpirits of divers Offices and natures may be noted or marked by one name, by one and the ſame *Seal* or *Character*, yet in a different reſpect; for as the *Serpent* doth ſometimes *typifie Chriſt*, and ſometimes the *Devill*, ſo the ſame names, and the ſame Numbers and Seals may be applyed ſometimes to the order of a *good ſpirit*, and ſometimes to the order of a *bad*: And as there is *A Heaven above, ſo there is a Heaven below; and as there are Stars above, ſo there are Stars*

below; and all that is above is also below, which makes the Harmony and agreement of the World. And this is the Figure of the Earth



in which I was born; and as you may see in my *Rosie Crucian Infallible Axomata*, how numbers

numbers work upon the ſoul; ſo you may ſee in my three Books which were the title of *The Temple of Wiſdome*, how theſe figures work upon the body, and *Harmony* upon the whole *Animal*; And there is *a ſecret divine* power in them, as there is in Herbs and Plants that Cure Diſeaſes. Again, there are *Spirits* in the *Earth* that *vivifie* all things upon the Earth, and there is a *ſpirit* in the *water* that *cauſes the flux*, and *influx* of the *Sea*; and theſe are the *Characters* of the *miniſtring ſpirits*, which St. *Paul* ſaith, *were ſent forth to them who ſhall be heires of ſalvation*? And we read in *Eſay*, *The Angels of the Lord went forth, and ſlew in the Tent of the Aſſyrians One hundred eighty five thouſand*; And theſe *are the ſons of the Oyle of ſplendour*, we read of in *Zachary*, who aſſiſt *the Rulers of the whole* Earth: And the higheſt place of theſe Orders below, are thoſe which they call חיותהקדש, *i. e.* creatures of Holineſſe, by the which *God giveth the gift of Being*. In the ſecond place, ſucceed *Ophanim*, *i. e.* forms or Wheels, by the which *God diſtinguiſheth the Chaos*: In the third place are



Aralim

Aralim, *i. e.* great, ſtrong and mighty Angels, by the which *Jehova Elohim* pronounced, or *Jehovah* joyned with *He*, *Adminiſtreth Form to the liquid Matter*: In the fourth place are *Haſmalim*, by which *El*, *God frameth the Effigies of bodies*; The fifth order is from *Seraphim*, by the which *God Elohim Giber draweth forth the Elements*; The ſixth is *Malachim*, *i.e.* of Angels, by the which God *Eloha* produceth mettals: The ſeventh *Elohim i e.* the *ſpirits* of the *Earth*, by the which God *Jehovah Saboath* procreateth *Animals*: The nineth is from *Cherubim*, by the which God *Sadai* created Mankinde. The tenth *Iſſim*, *i. e.* Nobles, ſtrong men, or bleſſed, by the which *God Adonai* beſtoweth *Knowledge* in *Nature*, *Reaſon*, *Philoſophy and Divinity*, and thus are the works of God done in *Earth*, as they are in *Heaven Harmoniouſly*.

Chap.

Chap. IX.

How the Genii *are united to their different Vehicles; Of Æ*therial *and* Terreſtrial *Vehicles, The Duration of the* Genii *in their ſeveral Vehicles neceſſary for the underſtanding, how they enter into this Earthy body.*

FOr your better underſtanding how a *pre-exiſtent Genius* may enter this *Terreſtrial body*; there are two things to be enquired into, the diference of the *Vehicles* of *Genii*, and the cauſe of their union with them: The *Platoniſts* doe chiefly take notice of three kindes of *Vehicles*, *Æthereal*, *Aereall* and *Terreſtrial*; And now I ſhall ſhew you how the *genius* is united to the body, or terreſtrial Vehecle by the *medium* or ſpirit of the world; for there is nothing of ſuch tranſcending vertues, which being deſtitute of divine aſſiſtance, is content with the Nature of it ſelf.

And theſe divine powers, which are diffuſed into things are *Lights*, *Genii* or *Idea's* call them which you will: For the vertue of things depend upon theſe, becauſe it is the property of the *Soul* to be from one matter extended into divers things; and ſometimes the

the *ſoule* of one thing, they ſay goes out into another: altering it and hindering the operations of it. As the ſoul of falſ-hearted *courſe-natured Scolds* offend the fine temper of of a *delicate ſweet natured Woman*; and the *ſpirits* of the firſt ſort, they ſay, goes into the *Daws* and *Crows*; but the ſecond will ſure inhabite the *Etherial Region*, the Country of God.

And the *Diamond* hinders the operation of the *Load-ſtone*, that it cannot attract Iron, now ſeeing the ſoule is the firſt that is movable, and as they ſay, is moved of it ſelf; but the body, or the matter is of it ſelf unable, and unfit for motion, and doth much degenerate from the *ſoule*, therefore there is a more excellent *medium*, *viz.* ſuch a one that may be as it were no body, but as it were a *ſoule*, or as it were no *ſoule*, but as it were a body: *viz.* by which the ſoule may be joyned to the body; now ſuch a *Medium* I conceive is the *ſpirit of the World*, *viz.* that which we call the *Quinteſſence*: becauſe it is not from the foure Elements, but a certaine firſt thing, having its being above, and beſides them.

There is therefore ſuch a kinde of Spirit required to be, as it were the *Medium*, whereby *Cæleſtiall Genii* are *Joyned to groſs bodyes of red Earth*, and beſtow upon them wonder-

full

full gifts. This ſpirit is after the ſame manner in the body of the world, as a *Genius* is in the body of a man: For as the powers of our ſouls are communicated to the members of the body by the ſpirit, ſo alſo the vertue of the ſoul of the world is difuſed through all things by the Quinteſſence.

For there is nothing found in the whole world, that hath not a ſparke of the vertue thereof; yet it is more, nay moſt of all infuſed into thoſe things which have received or taken in moſt of this ſpirit, now this ſpirit is received or taken in by the *Rays* of the *Stars*, ſo farr forth as things render themſelves conformable to them; by this *ſpirit* every property is conveyed into *Herbs*, *Stones*, *Metals* and *Animals*, through the *Sun*, *Moon*, *Planets*, and through *Stars higher then the Planets*: Now this ſpirit may be more advantageous to us, if any one knew how to ſeparate it from the *Elements*; or at leaſt to uſe thoſe things chiefly, which do moſt abound with this ſpirit, for theſe things, in which this ſpirit is leſſe drowned in a body, and leſs checqued by matter, do more powerfully, and perfectly act, and alſo more readily generate their like. For in it are all generative and ſeminary vertues, for which cauſe, ſome *Doctors* and *Alchimiſts* endeavour to ſeparate this ſpirit from

from *Gold*, and make the *Pentarva*, which is easy but very costly, but if it be rightly separated from *Gold* and *Silver*; if you shall afterwards project upon any matter of the same kinde, (*i.e.*) any mettall, will presently turn it into *Gold* or *Silver*, and I know how to do that, and have seen it done but we could make no more *Gold*, then the weight of that was, out of which we extracted the spirit. For seeing that is an extence forme, and not intence, it cannot beyond its own bounds change an imperfect body into a perfect, which I deny not but may be done by another way.

Now originally *man* was taken out of the great *World*, as woman was taken out of Man: For man was a piece of *Red earth*: But while I contemplate this strange vertue of the spirit of the world, the power of the soule of the woman comes into my minde; in which there is no such measure or exaltednesse, that it should be able to act such Miracles, as I may so call them, rather then natural effects: I cannot but be more then usually inclinable to think that the Plastick power and faculty of the soule of the Infant, or whatever accessions there may be from the imagination of the Mother, is not the adæquate cause of the Formation

of

of the *Fætus*; but if you think this is onely my bare word, read *Orpheus*, *Syneſius*, and *Zoroaſter*; and they will be my Authority for this Doctrine.

If this be not enough, I will follow the *method of God*, & examine the nature & compoſition of man: You finde in *Geneſis* that *God* made him out of the *Earth*; This is a great myſtery, For it is not the *common Pot Clay*, but an other thing, and that of a far better nature: He that knows the ſubject of the *Philoſophical Medicine* and the *Pantacæa*, and other ſecrets, how to cure all diſeaſes, & raiſe the Dead to life again, and by conſequence know what deſtroys or preſerves the temperament of man: And in man are three principles homogenial with his life, ſuch as can reſtore his decayes, and reduce his diſorders to a *Harmony*. They that are ignorant in this point are not competent *Judges* of *life* and *Death*, but *Quacks* and *Piſpots Doctors*.

To unite the ſoule to the body, the ſpirit of Nature aſſiſts this performance; ſo we have diſcovered a cauſe proportional to ſo prodigious an Effect: For we may eaſily conceive that the deeply impaſſionated fancy of the Mother ſnatches away the *ſpirit of Nature into Conſent*, which ſpirit may rationally be acknowledged to have a hand in the efformation

mation of all vitall Beings in the world, and haply be the onely Agent in forming of all manner of Plants.

In which kinde, whether she exert her power in any other *Elements* then *Earth* and *Water*: I will conclude no further than that there may be a possibility thereof in the calmer Regions of *Aire* and *Æther*; To the right understanding of which conjecture, some light will offer it self, from what I have said, concerning the visibility and consistency of the *Aerial Dæmons*, in their occursions one from another.

But this is not the onely Argument that would move one to think that this *Spirit of Nature* intermeddles with the Efformation of the *Fœtus*; for those signatures, *viz. marks*, *moles* and *Scars*, that are derived from the *Mothers fancy*, in the Act of Conception, cannot well be understood without this *Hypothesis*; For what can be the subject of that Signature? Not the Plastick part of the soul of the Mother.

For that it is not the Mothers soule that efforms the *Embrio* (as *Epicharmus*, *Cebes*, *Psellus* and *Proclus*, ingeniously conjecture, from the manner of the Efformation of *Birds*, which is in their *Eggs*, distinct from the *Hen*, and they may aswel be Hatched without any

Hen

Hen at all; a thing I have ordinarily ſeen both in *Ægypt* and *Arabia*: I have ſeen it alſo in *Italy* and in *Barbary*:) Now the *Embrio*, for it hath yet no body, nor its *Genius*, for the *Soule*; if we believe *Plato* and *Boethius*, is not yet preſent there. But the *Spirit of Nature* or *mediũ* is preſent every where, which is *ſnatcht* into conſent by the force of the Imagination of the Mother, retains the Note, and will be ſure to ſeale it on the body of the Infant.

For what rude inchoations the ſoul of the world has begun in the Matter of the *Fætus*, this ſignature is comprehended in the whole deſigne; and after compleated by the preſence and operation of the Particular *ſoule* of the *Infant*, which co-operates conformably to the Pattern of the *Soule of the world*, and inſiſts in her footſteps, who having once begun any hint to an entire deſigne; ſhe is alike able to purſue it in any place, ſhe being every were like, or rather the ſame in her ſelf: For as our *Genius*, being one, yet, upon the various temper of the *Spirits*, exerts her ſelf into various imaginations and conceptions; ſo the *Genius* of the world, being the ſame perfectly every where is engaged to exert efformative power every where alike, where the matter is exactly the ſame.

Whence

Whence it had been no wonder, if thoſe *Chickens* above mentioned, ſometimes marked with *Hawkes heads*, had been hatched an hundred miles diſtant from the Hen, whoſe imagination was diſturbed in the act of conception; becauſe the *ſoul of the world* had begun a rude draught, which it ſelf would as neceſſarily purſue every where; This opinion therefore of *Plato* is neither irrational nor unintelligible, That the *Anima Mundi* interpoſes and inſinuates into all Generations of things, while the matter is fluid and yeilding, which would induce a man to believe, that ſhe may not ſtand idle in the transfiguration of the *Vehicles* of the *Genii*, but aſſiſt their fancies and deſires; and ſo help to cloath them, and attire them according to their own pleaſures; or it may be ſometimes againſt their wills, as the unweildineſſe of the Mothers fancy forces upon her a monſtrous birth.

Now the ſoul faln into this low and fatall condition, where ſhe muſt ſubmit to the courſe of Nature, and the laws of other Animals, that are generated here on Earth, diſplayes her ſelf by degrees, from ſmaller dimenſions to the Ordinary ſize of men, when as this faculty of contracting and dilating

of

of themſelves is in the very eſſence and *Idea* of all *Spirits*; as I have written in my ſecond book *of the Roſie Crucian Phyſick*, cap. 3. So ſhe does but that leaſurely and naturally now, being ſubjected to the laws of this *Terreſtrial Fate*, (as I have noted in *the Idea of the Law*) which ſhe does, exempt from this condition ſuddenly and freely: Not growing by *juxta* —— poſition of parts, or intromiſſion of matter; but inlarging of her ſelf with the body, meerly by the *Dilatation* of her own Subſtance, which is one and the ſame alwayes. And now I ſhall ſpeak of the Harmony of mans body, how the ſoul faſhions it.

Chap. X.

Of the Harmony *of the* Microcosme, *how the* Spirit *or* Genius *proportions the body: How the* Body *agrees with* Musick, *and of the measure and Number of Members in Man.*

MAn in his *Original* was a branch planted in God, and behold he is the most beautifull and perfectest of his works, wearing his Image yet, and is called the lesser world; Therefore he by a more perfect composition and sweet *Harmony*, and more sublime dignity doth contain and maintain in himself all *Numbers*, *Measures*, *Weights*, *Motions*, *Elements*, and all other things which are of his Composition.

And in him, as it were, in the supream workman-ship, all things obtain a certain high condition, beyond the ordinary consonancy, which they have in other Compounds: From hence in old time, Men did Number by their Fingers, and shewed all Numbers by them: And they seem to prove that from the *very joynts of mans body*, all *Numbers*, *Measures*, *Proportions*, and *Harmonies* were *invented and contrived*, And



And according to the Measure of the body, is framed *Temples*, *Palaces*, *Churches*, *Chappels*, *Abbeyes*, *Houses*, *Theaters*; also *Ships Guns*, *Engins*, and every kinde of Artifice; and all members of Edifices and buildings, as *Col-*

lumns, Chapiters, of Pillars, Basis, Buttresses, Feet of Pillars, &c. Moreover *God* himself taught *Noah* to build the *Arke*, according to the measure of Mans body; and he made the whole Fabrick of the world proportionable to Mans body; therefore it is called the great World, mans body the lesse.

Therefore al those who have written of the Microcosme or of man, measure the body by six feet, a foot by ten degrees, every degree by five minuites; and thus we number sixty degrees, which make three hundred minuits, to the which are compared so many *Geometrical Cubits*; by which *Moses* describes the *Arke*: For as the body of man is in length three hundred minuites, in breadth fifty, in height thirty.

So the length of the *Arke* was three hundred Cubits, the breadth fifty, and the height thirty; that the proportion of the length to the breadth be six fold, to the height ten fold, and the proportion of the breadth to the height about two thirds: In like manner the Measures of the Members are proportionate, and consonant both to the parts of the world, and Measures of the *Archetype*, and so agreeing, that there is no member in man, which hath not correspondence with some signe, Star, *Intelligence*, *Divine name*, some-

ſometimes in *God* himſelf, the *Archetype*; but the whole meaſure of the body may be turned, and proceeding from roundneſſe, to turn and tend to it again: And the body may be meaſured many wayes; for example, if a man be placed upright, with his feet together and his Armes ſtretched forth, he will make a Quadrature equilateral, whoſe Centre is the bottome of the belly: But if on the ſame Centre, a Circle be made, by the Crown of the Head, the Arms being let fall ſo far, till the end of the Fingers touch the Circumference, make as much as the Fingers ends are diſtant from the top of the head.

Then they divide that Circle, which was drawn from the Centre of the lower belly, into five equall parts, which do conſtitute a perfect *Pentagon*; and the heels of the Feet, having reference to the Navile, make a *Triangle* of equal ſides; but if the heels being unmoved, the Feet be ſtretched forth on both ſides, to the right and left, and the hands lifted up to the line of the Head, then the ends of the Fingers and Toes do make a ſquare of equal ſides, whoſe centre is on the Navile; as if a man ſtood in the middeſt of a Figure, and his hands made ſhorter by the fourteenth part of his upright ſtature; then the diſtance of his Feet having reference to

the lower belly, they will make an equilateral *Triangle*; and the Centre being placed in his Navile, a Circle being brought about, will touch the *ends* of the Fingers and Toes: And if the hands be lifted up as high as may be, above the Head, then the Elbows will be equall to the Crown of the Head; and if then the Feet being put together, a man ſtand ſtreight, he may be put into an equilateral ſquare brought by the extremities of the Hands and Feet.

The Centre of this ſquare is the Navile, which is the middle betwixt the top of the Head and the Knees; Obſerve the Compaſs of a Man under the Arm-pits contains the middle of his length, whoſe middle is the bottome of his breaſt, and from thence upward to the middle of his breaſt betwixt both duggs, and from the middle of his breaſt unto the crown of his head, on every ſide the fourth part: alſo from the bottome of his breaſt to the bottome of his knees, and from thence to the bottome of his ankles the fourth part of a man, the ſame is the lattitude of the ſhoulder blades, from one extream to another, the ſame is the length from the elbow to the end of the loweſt finger, and therefore this is called a Cubit.

Thus we count foure Cubits make the length

length of a man, and one Cubit the breadth, which is in the ſhoulder blade, but that which is in the compaſſe one foot; now ſix hands breaths make a Cubit, foure a foot, and foure finders breadth make a hand breadth, and the whole length of a man is twenty four hand breadths, of ſix foot, of ninty ſix fingers breadths, from the bottom of his breaſts to the top of his breaſts, is the ſixth part of his length, from the top of his breaſt to the top of his forehead and lowermoſt root of his haires, the ſeventh part of his length.

Of a ſtrong and well ſet body, a foot is the ſixth part of the length, but of a tall the ſeventh. Neither can (as *Zoroaſter*, and *Jarchas* teſtifie) the talneſſe of mans body exceed ſeven feet, the *Diameter* of his Compaſs is the ſame meaſure, as is from the hand being ſhut unto the inward bending of the elbow, and as that which is from the breaſt to both duggs, upward to the upper lip, or downward to the navel; and as that which is from the ends of the bones of the uppermoſt part of the breaſt, compaſſing the Gullet, and as that which is from the ſole of the foot to the end of the Calfe of the legg, and from thence to the middle whirle bone of the knee, all theſe meaſures are co equall,

and

and make the ſeventh part of the whole height.

The head of a man from the bottome of the chin to the crowne of his head, is the eighth part of his length, as alſo from the elbow to the end of the ſhoulder-blade: ſo great is the Diameter of the compaſſe of a tall man; the Compaſſe of the head drawn from the top of the forehead, and the bottome of the hinder part of the head, make the firſt part of his whole length, ſo much alſo doth the breadth of the breaſts, nine face breadth make a ſquare well ſet man, and ten a tall man.

The length of man therefore being divided into nine parts, the face from the top of the forehead to the bottome of the chin, is one, then from the bottome of the throat, or the top of the breaſt unto the top of the ſtomack is another, from thence to the navile is a third, from thence to the bottome of the thigh a forth, from thence the hip to the top of the calfe of the legg makes two, from thence to the joynt of the foot makes two more, all which are eight parts.

The ſpace from the top of the forehead to the crowne of the head, and that which is from the chin to the top of the breaſt, and that which is from the joynt of the foot, to the

the ſole of the foot, I ſay theſe three ſpaces joyned together make the ninth part; in breadth, the breaſt hath two parts, and both arms ſeven, but the body, which ten face breadths make, is the moſt exactly proportioned.

Therefore the firſt part of this, is from the crowne of the head to the bottome of the noſe, from thence to the top of the breaſt, the ſecond; and then to the top of the ſtomack the third; and from thence to the navile, the fourth; from thence to the privy members the fift; where is the middle of the length of man; from whence to the ſole of the feet, are five other parts; which being joyned to the former, make ten whole; by which every body is meaſured by a proportioned meaſure. For the face of a man from the bottome of his chin, to the top of his forehead, and bottome of the haire is the tenth part: The hand of a man from the ſhutting, to the end of the longeſt finger is alſo one part; alſo betwixt the middle of both duggs is one part, and from both to the top of the gullet is an equilaterall triangle, the lattitude of the lower part of the forehead from one eare to the other is another part: the latitude of the whole breaſt,

viz.

viz. from the top of the breasts to the joynt of the shoulder blades, is on both sides one part, which make two; the compasse of the head cross-wise from the distance of the eye-browes by the top of the forehead unto the bottome of the hinder part of the head, where the haire ends, hath also two parts; from the shoulders on the outside unto the coupling together of the joynts of the Hand, and on the inside from the Arme-pits unto the beginning of the palme of the Hand, and of the Fingers, are three parts. The compasse of the Head by the middle of the Forehead hath three parts; the compasse of the Girdling hath foure parts in a well set man, as (saith *Pomponatius*) but in a thin body three parts and a halfe, or as much as is from the top of the breast to the bottome of the Belly; the compasse of the Breast by the armpit to the Back hath five parts, *viz.* as much as half the whole length from the Crowne of the head to the knurles of the Gullet, is the thirteenth part of the whole altitude; the Armes being stretched upward, the Elbow is even to the Crown of the Head.

But now let us see how equall the other commensurations are to one the other, as much as the distance is from the chin to the top of the Breast, so great is the latitude of the

the Mouth, as much as is the distance betwixt the top of the breast, to the Navile, so great is the compasse of the Mouth; as much as the distance is from the Chyn to the crown of the head, so great is the latitude of the girdling place; as is the distance from the top of the Nose to the bottome, such is the distance betwixt the chin and the throat; Also the cavity of the eyes from the place betwixt the eye-browes unto the inward corners, and the extention of the bottome of the Nose; & the distance from the bottome of the Nose to the end of the upper lip; I say these three are equall amongst themselves, and as much as from the top of the Nayle of the forefinger to the lowermost joynt thereof; and from thence where the hand is joyned to the arme on the outside, and in the inside from the top of the nayle of the middle finger unto the lowermost joynt, and from thence to the shutting of the hand: I say all these parts are equall amongst themselves; the greater joynt of the forefinger, equalls the height of the forehead; the other two to the top of the Nail, equall the Nose; from the top to the bottome, the first and the greater joynt of the middle finger equall the space which is betwixt the end of the Nose

Nose to the end of the Chyn, and the second joynt of the middle finger is as much as the distance from the bottome of the Chin to the top of the lower Lip, but the third is from the mouth to the end of the Nose, but the whole hand as much as the whole face.

The greater joynt of the Thumb is as much as the wideneſſe of the Mouth, and as the distance betwixt the bottome of the chin and the top of the lower lip, but the leſſer joynt is as much as the distance betwixt the top of the lower and the end of the nose; the Nailes are half as much as thoſe joynts, which they call the Nayle joynts, the distance betwixt the middle of the eye-browes to the outward corners of the Eyes, is as much as betwixt thoſe corners of the Ears; the height of the Forehead, the length of the Nose, and the wideneſſe of the Mouth are equall; also the breadth of the Hand and Foot are the same; the distance betwixt the lower part of the Ankle to the top of the Foot is the same, as that betwixt the top of the foot, and the end of the Nayles.

The distance from the top of the Forehead to the place bewixt the Eyes, and from that to the end of the Nose; and from thence to the end of the Chin is the same; the Eyebrows joyned together, are as much

as

as the Circle of the Eys, and the half Circle of the Ears equals the wideneſſe of the mouth; whence the Circles of the Eys, Ears and Mouth opened are equal; the breadth of the Noſe is as much as the length of the eye;

And therefore the Eyes have two parts of that ſpace, which is betwixt both extremities of the Eyes, a third part the Noſe that is betwixt takes up: From the Crown of the Head to the Knees, the Navile is the middle; from the top of the Breaſt to the end of the Noſe, the Knuckle of the Throat makes the middle; from the Crown of the Head to the bottome of the Chin, the Eyes are the middle; from the ſpace betwixt the Eyes to the bottome of the Chin, the end of the Noſe is the middle; from the end of the Noſe to the bottome of the Chin, the end of the lower Lip is the middle, a third part of the ſame diſtance is the upper Lip: And all theſe Numbers, Meaſures and Weights are through manifold proportions and harmonical conſents Conſonant one to the other: For the Thumb is to the Wriſt in a circle Meaſure in a double proportion and a half, for it contains it twice and a half, as five is to two.

But the proportion of the ſame to the brawn of the Arm neer the Shoulder is triple

triple, the greatneſſe of the Legs is to that of the Arm, a proportion half ſo much again, as of three to two. And the ſame proportion is of the Neck to the Leg; as of that to the Arm, the proportion of the Thigh is triple to the Arm; the proportion of the whole body to the Trunck is eight and a half; from the Trunck or Breaſt to the Legs, and from thence to the ſoles of the Feet, a third and a half; from the Neck to the Navile, and to the end of the Trunck a double.

The latitude of them to the latitude of the thigh is half ſo much again: of the head to the Neck triple, the ſame to the leg. The length of the Fore-head betwixt the Temples is fourefold to the height thereof; theſe are thoſe meaſures which are every where found, by which the members of mans body according to the length, breadth, height, and circumference thereof agree amongſt themſelves, and alſo with the celeſtials themſelves: all which meaſures are divided by manifold proportions, either upon them that divide, or are mixed, from whence there reſults a manifold Harmony.

For a double proportion makes thrice a *Diapaſon*, foure times double twice a Diapaſon, and *Diapente*; after the ſame manner are Elements, Qualities, Complexions, and humours

humors proportioned. For these weights of humours and complections are assigned to a *sound and well composed man, viz.* the three weights of blood, of flegme foure, of choller two, of melancholy one; that on both sides there be by order a double proportion; of the first to the third, and of the second to the fourth, a *foure times* double proportion: but of the first to the last an eighth fold.

Mebabel Olo puen saith, that the heart of a man in the first year hath the weight of two Drams, in the second, foure; and so proportionably in the fifty year to have the weight of an hundred Drams; from which time the decreases are again reckoned to an equilibrium; which the course being ended, may return to the same limit, and not exceed the space of life by the decay of that member, by which account, of one hundred years, he circumscribed the life of man. And *Empidocles* and *Jambicus* are of the same opinion; therefore doe I intend *Rosie Crucian Medicines* in their proper places to *prolong life, preserve health, keep people young, wise and vertuous, and change, alter and amend the state of the body* if need require it.

The Motions also of the Members of mens bodies answer to the motions of the *spirits*, that move the *Spheres* upon their *whirling Vortices*,

Vortices, turning and straining the *Planets* this way and that way, and every man hath in himself the motion of his heart, which answer to the motion of the *Sun*; and being diffused through the Arteries into the whole body, signifies to us, by a most sure rule, *Years*, *Moneths*, *Dayes*, *Houres* and *Minuits*.

There is a certain Nerve found by the *Anatomists* about the middle of the Neck-pit, which being touched, doth so move all the members of the body, that every one of them move according to its proper motion: by which like touch *Damabiah kim Cim*, thinks the members of the world are moved by God: And there are two Veins in the Neck, which being held hard, the mans strength failes immediately, and his senses are taken away untill they be loosened.

Therefore the eternal Maker of the *World*, when he was to put the Soul into the Body, and into its habitation; first made a fit lodging worthy to receive it, and endows the most excellent *Soul* with a most beautifull Body, and then the *Soul* knowing its own *Divinity*, frames and adorns for its own habitation. Thus the People of *Persia*, *Greece*, *Arabia*, *Italy*, *Spain* and *France*, which were governed by wisemen, did make them *Kings*, Not of those which were most strong, wealthy,

thy, but thoſe onely which were moſt *proper* and *beautifull*; for they conceived, that the *Gallantry* of the *minde, did depend upon the excellency of the body*, which ſuch as ſearched into the ſecrets of Cauſes, hid in the very Majeſty of Nature, were bold to aſſert, that there was no fault of, and no diſproportion in the Body, which the Vice and Intemperance of the Minde did not follow; becauſe it is certain, that they doe increaſe, thrive and operate by the help one of the other: And now let us ſee where the *Soule* or *Genius* is ſeated.

Chap. XI.

In what part of the body, is the chief ſeat of the ſoul; that common ſenſe is ſeated ſomwhere in the head, a caution for the choyce of the particular place thereof; that the whole braine is not it, nor any ſmall ſolid particle, nor any externall membrane of the Braine, nor the Septem Lucidum *nor the* Conarion, *nor that part of the ſpinall marrow where the Nerves are con-*

ceived to concurr, but the ſpirits in the fourth Ventricle of the Braine: that neither the ſoul without the ſpirits, nor the ſpirits without the preſence of the Genius in the Organ, are ſufficient cauſes of ſenſation; how ſenſation is made; how imagination, of reaſon and memory; and whether there be any markes in the braine, that the ſpirits are the imediate inſtrument of the Genius in memory alſo; and how memory ariſes, as alſo forgetfullneſs, how ſpontanious motion is performed; how we walke, ſing, and play, though thinking of ſomething elſe; that though the ſpirits be not alike every where, yet the ſenſiferous impreſſion will paſs to the common ſenſorium, that there is a heterogenity in the very ſoul her ſelf, and what it is in her we call the root and centre, and the eye; and what the rayes and branches, that the ſober and allowable diſtribution of her into parts, is into perceptive and plaſtick.

IF there be granted a *Genius* in the Body, that the Head is the chief Seat thereof. & place of common ſenſe; & that no man hereafter may make any other unhappy choice in the parts of the Body, we ſhall now propoſe ſuch Reaſons, as we hope will plainly prove, that the common Senſorium muſt need

needs be in the Head; or indeed if we prove that the Heart is not the ſeat of common ſenſe, nor any ſmal ſolid particle, nor any external membrane of the Brain: Nor the *ſeptem Lucidum*, nor the *Conarium*; it will follow according to this *Hypotheſis*, that the Head is: As that out of *Cornelius Agrippa*, that a Nerve being tyed, Senſe and Motion will be preſerved from the Ligature upwards to the Head, but downwards they will be loſt: As alſo that experiment of *Cardanus* by a Frog, whoſe Brain he peirced, and preſently the Frog was devoid of ſenſe and motion, and if you take the entrailes out, it will skip up and down, and exerciſe its ſenſes as before, which is a plain evidence, that motion and ſenſe is derived from the Head; and there is now no pretence to trace any motion into a further fountain; the *Heart* (from whence the Nerves were conceived to branch by Dr. *Culpeper*, and from whence certainly the Veins and Arteries doe as appears by every Anatomy) being ſo juſtly diſcharged from that office. To which it may ſuffice to add the conſideration of thoſe diſeaſes, that ſeize upon all the Animal functions at once; ſuch as are the *Lethargie*, *Apoplexie*, *Epilepſie*, *&c.* the cauſes of which *Roſie Crucians*, finde in the Head, and accordingly

cordingly apply Remedies; but the ordinary *Doctors of Physick*, being ignorant in these things, are the destruction and death of many thousands of poore people.

Which is a plain detection that the Seat of the Soule, as much as concerns the animal faculties, is chiefly in the Head, the same may be said of *Phrensie*, and *Melancholly*, and such like distempers, that *deprave a mans Imagination and Judgement*; The *Rosie Crucians* alwayes conclude something amiss within the *Cranium*; but the *Physitians* knows not where the distemper lyes, being but little skilled in *Nature* or *Rosie Crucian Medicines*.

Lastly, If it were nothing but the neare attendance of the outward senses on the *soul*, or her discerning faculty, being so fitly placed about her in the Head; this unlesse there were some considerable Argument to the contrary, should be sufficient to determine any one that is unprejudiced, to conclude that the seat of common Sense, Understanding, and command of Motion is there also.

But now the greatest difficulty will be to define in what part thereof it is to be placed; in which, unlesse we will go over boldly and carelesly to work, we are to have a regard to Mecanical congruities, and not pitch upon any

any thing, that by the Advantage of this ſuppoſal, that there is a *Soul* in man, may go for poſſible: but to chuſe what is moſt handſome and convenient: That the whole Brain is not the ſeat of *common ſenſe*, appears from the Wounds and Cuts, it may receive without the deſtruction of that faculty; For they will not take away ſenſe and motion, unleſſe they peirce ſo deep as to reach the *Ventricles of the Brain*, as *Riverius* obſerves.

Nor is it in *Hypocrates* his ſmal ſolid particle; for beſides, That it is not likely the Centre of perception is ſo Minute, it is very incougruous to place it in a body ſo perfectly ſolid, more hard then *Adamant* or *Iron*; but this Invention *Ariſtotle* has ſome where, which is a freak of his *Petulant fancy*, that has an ambition to make a *blunder and confuſion of Hypocrates*, and all other *Phyloſophers* and *Phyſitians*, *Metaphiſical ſpeculations*, collecting ſome and burning others, making thoſe that read him believe, how though the ſoule were nothing but matter; yet it might be incorruptible and immortal; it was not worth the while to take notice of it here in this *Hypotheſis*, which we have demonſtrated to be true, *viz.* That there is a *ſoul* or *Genius* in the body, whoſe Nature is material or corporeal.

Nor are the Membranes in the Head, the common *Senſorium*; neither thoſe that invelop the Brain (for they would be able then to ſee the Light, through the whole the *trepan* makes) though the party *trepann'd* winked with his eye: (To ſay nothing of the conveyance of the Nerves, the Organs of external ſenſe, that carry beyond theſe exteriour Membranes, and therefore point to a place more inward, that muſt be the recipient of all their impreſſes) nor any internal membrane, as that which bids faireſt for it, the *Septem Lucidum*, as being in the mideſt of the upper *Ventricle*.

But yet if the level of motion through the external ſenſes be accurately conſidered, ſome will ſhoot under, and ſome in a diſtant *parallel*, ſo that this membrane will not be ſtruck with all the objects of our ſenſes: beſides that it ſeems odd and ridiculous, that the center of perception ſhould be either driven out ſo into places, or ſpread into hollow convexities, as it muſt be ſuppoſed, if we make either the externall or internall membranes of the Braine the ſeat of common ſenſe, the moſt likely place is the *Conarion* or the concourſe of the Nerves in the fourth Ventricle of the *Animal ſpirits* there.

Of

Of this opinion were the brothers of the *Rosie Croß*; which would not be too long to recite here. Now the Authority of these men are not rashly to be refused, neither do I finde any Arguments hitherto that are valid enough to deface it; those that are recited out of *Avenrois*, *Aristotle*, *Pomponatius*, and *Cardanius* subscribed too by those learned Authors of *Adenographia*, and the *Hydro piromagicall Art*, have not in my judgment the force to ruine it, I shall repeat them and then examine them.

The first is, that this *Glandula* is too little to be able to represent the Images of all that the soul has represented unto her: The second, That the external Nerves do not reach to the *Glandula*; and that therefore it cannot receive the impresse of sensible Objects: The third, That it is placed in a place of Excrements, which would soile the species of things: The fourth, That the species of things are perceived there, where they are carried by the Nerves; but the Nerves meet about the beginning or head of the *spinal marrow*, a more noble and ample place then the *Glandula pinealis*.

To the first, I answer, That the amplitude of that place where the Nerves meet in the *spinal Marrow* is not large enough to receive the

the distinct impresses of all the Objects the *minde* retains in *memory* : Besides, that the other parts of the Brain may serve for that purpose, as much as any of it can; for it is the *Soul* it self alone that is capable of retaining so distinct and perfect representations, though it may make an occasional use of some private marks it impresses in the *Brain* ; which haply may be nothing at all like the things it would remember, nor of any considerable magnitude nor proportion to them; such as we observe in the words *Arx* and *Atomus* , where there is no correspondency of either likeness or bigness, betwixt the words and the things represented by them.

To the second, That though there be no continuation of the Nerves to the *Conarion* , yet there is of spirits; which are as able to conveigh the impresses of Motion from exexternal sense to the *Conarion*, as the *Aire* and *Æther* the impresse of the *Stars* unto the Eye.

To the third, That the *Glandula* is conveniently enough placed, so long as the body is sound; for no excrementitious humours will then overflow it or besmear it; but in such distempers wherein they doe, *Apoplexies*, *Catalepsies*, or such like diseases will arise; which

which we see do fall out, let the seat of *common sense* be where it will.

Lastly, I say, that the Nerves, when they are once got any thing far into the *Brain*, are devoyed of *Tunicles*, and be so soft and spongy, that the motion of the *Spirits* can play through them; and that therefore they may ray through the sides, and so continue their Motion to the *Conarion*, where ever their extremities may seem to tend.

But though these Arguments do not sufficiently confute the opinion, yet I am not so wedded to it, but I can think something more unexceptionable may be found out, especially it being so much to be suspected, that all animals have not the *Conarion*, (as I have said in my book *Elias Ashmole*, Esq;) made publike, by the Title of, *The way to Elisse*) That what pleased *Agrippa* so much in this invention, is that he conceited it such a marvelous fine instrument to beat the animal spirits into such & such pores of the Brain, a thing that I cannot at all close with: For Reasons I have given you in my Book entituled, *A New Method of Rosie Crucian Hysick*; besides, that stones have been found in this *Glandula*, and that it is apparent, that it is environed with a Net of Veins and Arteries, which are indications, that it is a part

assigned

assigned for some more inferiour office: But yet I would not dismiss it without faire play.

Wherefore that opinion of *Paracelsus* may warrant the other, who places also the seat of common sense in that part of the *spinal marrow*, where the Nerves are suspected to meet, as it is more plain and simple, so it is more irrefutable, supposing that the soule's centre of perception (whereby she does not onely apprehend all the objects of the external senses, but does imagine Reason, and freely command and determine the spirits into what part of the body she pleases) could be conveniently seated in such dull pasty matter, as the Pyth of the Brain is, a thing, I must needs confesse, that pleases not me; and therefore I will also take leave of this opinion too, and adventure to pronounce, *That the chief seat of the Genius* or *Soule*, where she perceives all objects, where she Imagines, Reasons, and Invents, and from whence she commands all the parts of the body, is those purer *animal spirits* in the fourth Ventricle of the Brain. The proof of this is our simpathizing so sensibly with the changes of the *Aire*, which all the learned *Astrologers* take notice of (but flattering *lying William Lilly* is not in our Harmony;) for he

he knows nothing of *Art*, *Nature*, *Reaſon*, or *Phyloſophy*, neither doth he underſtand any of my *Books*:(And therefore without a figure, you can tell, Gentlemen, how wiſe he is;) As in clear aire, the influences of the *ſpirits* of the *Planets* and *Stars* peirce our thoughts more purely, and make them more clear, but in cloudy, they come down more obſcure & dull: So Mr. *Lilly* being ignorant of this, I have ſhut him out of our noble and admirable Society of honeſt and *Methodically* learned *Gentlemen*, *Mathematitians*, *Aſtronomers* and *Aſtrologers*, not without ſome ſcorn that he ſhou'd come upon the wings of honour to us, by onely the commendations of *Waſher-women*, *Rag women* and *Pedlers*, that cry him up when Truth & all Arts & Learning cry him down: And this is the man, ſhut him out of doors, go thy ways, be gone. But take thy *Aſtrologie* or *Introduction to Horaries Queſtions* and *Nativites*, that Mr. *Nich. Fisk*, and Mr. *John Gadbury* compoſed, which is publiſhed in thy Name along with thee; it is uſeleſſe to us, and our Harmony, it is out of Tune, no wicked Goats are admitted to our pure Concord, let us follow our way, which is by the influences, which conveys Senſe, Thoughts and Paſſions, immediately to the Soule; and they are very tenuious

and

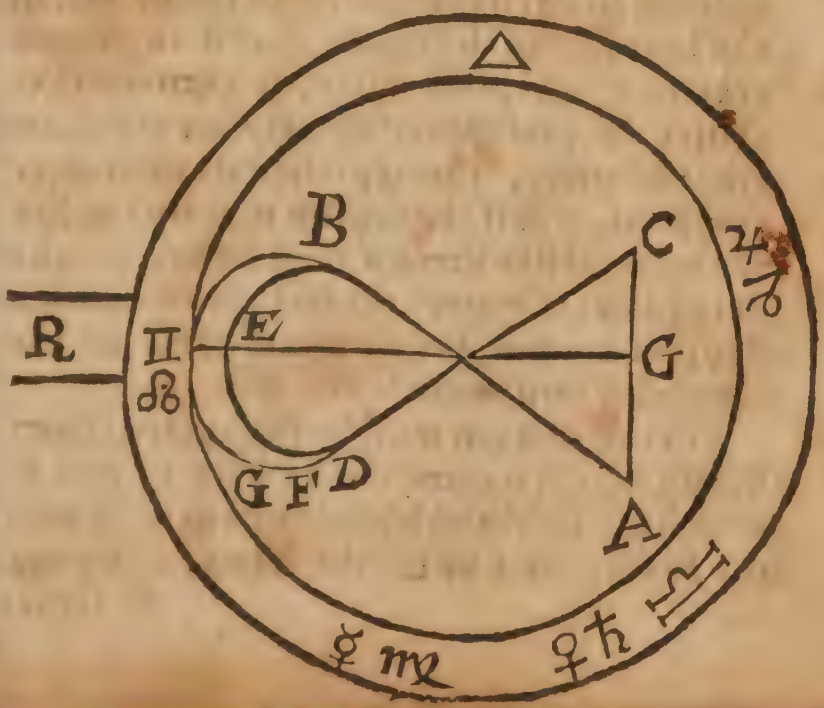
and delicate, and of a Nature very congenerous to the Aire, with which it changes so easily.

That which makes me embrace this opinion, rather then any other is this; That first, This scituation of the common *sensorium* betwixt the *Head* and the trunk of the *Body*, is most exactly convenient to receive the impresses of Objects from both, as also to impart motion to the Muscles, in both the Head and in the Body.

And that as the *heart* pumps out *blood* perpetually to supply the whole body, with nourishment, and to keep up the bulke of this *edifice* for the *Soul* to dwell in, as also from the more subtle and agile parts thereof to repleniſh the Brain and Nerves with *spirits*, which are the immediate instrument of the soul for sense and motion; so it is plaine likewise, that the main use of the Brain and Nerves, is to keep these subtle spirits from overspreading dissipation, and that the Brain with its Caverns is but one great round Nerve: as the Nerves with their invisible porosities are but so many smaller productions or slenderer prolongations of the Braine.

Now unlesse the very essence of the *Genius* reach from the *Common Sensorium* to the eye, there

there will be very great difficulty how there ſhould be ſo diſtinct a repreſentation of any viſible object, for it is very hard to conceive, that the colours will not be confounded, and the bigneſſe of the object diminiſhed, and indeed that the *Image* will not be quite loſt before it come to the *Genius*, if it be only in the common Senſorium, for it is plain, and experience will demonſtrate, that there is a very perfect *Image* of the object in the bottome of the eye, which is made by the diſcuſſation of the lines of Motion from it, thus the line A. B. which ſtands in roundneſſe from the object A. C. bears againſt that point in the bottome of the eye in B. and the line C. D.



Againſt the point D. whereby C. and A. are felt in their place, and in ſuch a diſtance as they are in the object C. A. and ſo of all the lines which come from the Object C. A. into the bottome of the eye B. D. from whence the object is felt, in ſuch a length and breadth, as it is capable of being perceived in at ſuch a diſtance from the eye. And as the motion that is conveyed from A. to B. and from C. to *D.* is felt there: ſo the modification of it, whereby the objects in thoſe parts may ſeem *Red*, *Yellow*, *Blew*, *Bloome*, *Skey-colour*, *Purple*, *Orange*, *Green*, or any other colour, is felt there alſo, whence it is plaine, that there will be an exquiſite impreſſion, according to all circumſtances of the object, in the bottome of the eye; ſo that if the *Genius* receive it there, and convey it thence to her centre of perception intirely in the ſame circumſtances, the repreſentation will be compleat. But if the ſoul be not there, but the conveyance thereof muſt be left to the bare Lawes of matter, the image will be much depraved or loſt, before it can come to the Common Senſorium.

For this motion muſt be propagated from B. and D. till it come to the hole E. and ſo paſſe into the obtick Nerve, to be carried into the Brain, and ſo to the ſeat of common ſenſe:

ſenſe: But betwixt B. and E. or D. and E. there may be the depainture of ſundry colours, whence it will be neceſſary that F. be tinctured with the colour *D.* and *F. G.* with the Colour of both D. and F. and ſo of the reſt of the lines drawn from the Object to the eye: ſo that all their colours would be blended before they come to E. Now at that harſh flexure at E where the viſuall line is as crooked as B. E. R. according to the experiments of reflection and refraction, the breadth or length of the object C. A. would be loſt, for we muſt needs expect that, as it is in reflexions and refractions, where the object will appeare in that line, that immediately conveyes the ſenſe of it, ſo here it muſt be alſo; and therefore the point C. and A. muſt appear about Q. whence the object will ſhrivel up in a manner into nothing. And ſuppoſe it might appear in ſome tolerable latitude, for all this the brain being an Opake ſubſtance, ſo ſoon as the motion comes thither, it would be ſo either changed or loſt, that the image could not paſſe the opacity of it in any ſplendour of entireneſſe.

Wherefore I do not doubt but that the Image which the Genius perceives, is that in the Eye, and not any other corporeally produced

ducted to the inside of the brain (where colour and figure would be so strangely depraved, if not quite obliterated) I mean it is the concourse of the *lucid spirits*, in the bottome of the Eye, with the outward light conveyed through the humours thereof, (which is the best sense of *Plato* his συναύγεια wherein the great mystery of Sight consists; as you may read at large in my new Method of *Rosia Crucian Physick*.

But time passes away so hastily, that we must briefly dispatch our work: I therefore in general say, That Sensation is made by the arrival of Motion from the Object to the Organ; where it is received in all the Circumstances we perceive it in, and conveyed by the vertue of the Souls presence there, assisted by her immediate instrument the spirits: (Now the *Genius* that enters the body, is not confined to the common *sensorium*, but does essentially reach all the Organs of the body, And by the continuity of the virtue of these Instruments to those in the common *sensorium*, the image of every object as faithfully transmitted thither.

As for imagination, there is no question, but that function is mainly exercised in the cheif seat of the soule; those purer animal spirits in the fourth Ventricle of the *Brain*, I speak

speak especially of that *imagination*, which is most free, such as we use in *erecting Astrologicall figures*, and *Rectifying Nativities giving Judgment eloquently upon every revolution and direction*, or in *projecting figures* of *Geomancy*: when we finde out the *Name of the Genius, Soul or Angell of anyone, with all the various and most important encounters of this life*, or such as accompany the more severe *Meditations* and *disquisitions* in *Rosie Crucian Medicines, Tinctures* of *Gold* and *Silver*, and all manner of *Colours*, of *Pretious Stones*, and dissolving of *Metta'ls*, and *Raising of dead bodies* from *Death to Life* again: For Fasting, fresh Air, good Wine moderately, & all things that tend to a handsome supply and depuration of the spirits, make our thoughts more free, subtle and cleer.

Reason is so involved together with imagination, that we need say nothing of it apart by it self. Memory is a faculty of a more peculiar consideration; and if the pith of the Brain contribute to the functions of any power of the minde (more then by concerning the Animall spirits) it is to this; but the braine should be stored with distinct Images (whether they consist of the flexures, of the supposed *Fibrillæ*, or the orderly punsture of pores, or in a continued modifyed motion of the parts thereof; some in this

manner, and others in that) is a thing I have not only ſaid, but proved utterly impoſſible: If there be any *Marks* in it, it muſt be a kinde of *Brachygraphie*, ſome ſmall ſpots here and there ſtanding for the recovering to memory, a ſeries of things that would fill, it may be, many ſheets of paper to write them at large.

As if a man ſhould tye a ſtring about a friends finger to remember a buſineſſe, that a whole days diſcourſe, it may be, was but little enough to give him full inſtructions in. From whence it is plain that the *Memory* is in the *Soul* and not in the *Brain*, and if ſhe do make any ſuch marks as we ſpeak of, ſhe having no perception of them diſtinct from the repreſentation of thoſe things, which they are to reminde her of, ſhe muſt not make them by any *Cognitive power*, but by ſome ſuch as is Analogous to her plaſtick power, or faculties of Organizing the bodys, where ſhe acts and perceives it not.

But whether the Soul act thus or no upon the brain, is a matter of uncertain determination; nor can it be demonſtrated by any experiment that I knew fit to make it intelligible to *Lilly's Logger head*, and therefore we will containe ourſelves within, keeping our lights and miſeries of the Capacities of the ſpirits

ſpirits to our ſelves, becauſe they are the immediate inſtrument of the *Soul* in all her opperations, and they with the *Genius* performe all the functions of memory that we are conſcious to our ſelves of.

And therefore I ſhall conclude, that memory conſiſts in this, that the ſoul has acquired a greater promptitude to think of this, or that phantaſme, with the circumſtances thereof, which we raiſed in her upon ſome occaſion, which promptitude is acquired by either, the often repreſentation of the ſame phantaſme in her, or elſe by a more vived impreſſe of it, from its Novelty, Excellency, Miſchievouſnes, or ſome ſuch like condition, that at once will peirce the ſoul with an extraordinary reſentment; or finally by voluntary attention, when ſhe very carefully and on ſet purpoſe imprints, *the Idea* as deeply as ſhe can into her inward ſenſe; this *promptitude* to think on ſuch an *Idea* will leſſen in time, and be ſo quite ſpent, that when the ſame *Idea* is repreſented again to the ſoule, ſhe cannot tell that ever ſhe ſaw it before, but before this inclination thereto be quite gone, upon this proneſs to returne into the ſame conception, with the circumſtances; the relative ſenſe of having ſeen it before (which we call Memory) does neceſſarily emerge upon a freſh repreſentation of the Object.

But forgetfulneſſe ariſes either out of meer deſuetude of thinking on ſuch an Object, or on others that are linked in with it, in ſuch a ſeries as would repreſent it as paſt, and ſo make it a proper Object of memory; or elſe for that the ſpirits, which the ſoul uſes in all her Functions, be not in a due temper; which may ariſe from over much coolneſſe, or wateriſhneſſe in the Head, to which alone *Hypocrates* aſcribes obliviouſneſſe.

The laſt thing I am to conſider is *ſpontaneous motion*, which that it is performed by the continuation of the *ſpirits* from the ſeat of common ſenſe to the Muſcles, which is the groſſe engine of Motion, is out of doubt, the manner how it is, we partly feel and ſee (*i e.*); We finde in our ſelves a power, at our own pleaſure, to move this, or the other member, with very great force; and that the Muſcle ſwels, that moves the part, which is a plain indication of influx of ſpirits, thither directed or there guided by our meer will; a thing admirable to conſider, and worth our moſt ſerious meditation, that this direction of the Impreſſe of Motion, is made by our meer Will and Imagination of doing ſo; we know and feel it ſo intimately, that we can be of nothing more ſure, that there is ſome fluid and ſubtile Matter, which ordinarily

we

we call ſpirits, directed into the Muſcle that moves the Member, its ſwelling dos evidence to our ſight; as alſo the experience that moderate uſe of good Wine, which ſupplies Spirits, will make this Motion the more ſtrong: As for the manner, whether there be any ſuch valvalæ or no in the Nerve, commoun to the oppoſite Muſcles, as alſo in thoſe that are proper to each, it is not materiall; this great priviledge of our *Souls* directing the Motion of matter thus, is wonderfull enough in either *Hypotheſis*: but I look upon the *Fibrous* parts of the muſcle, as the maine engine of motion; which the *ſoul* moiſtning with that ſubtle liquor of the *animal ſpirits*, makes them ſwell and ſhrinke, *like Lute ſtrings in rainy weather.*

And in this chiefly conſiſts, the notable ſtrength of our Limbs in *Spontanious motion*, but for thoſe conceived *Valvalæ*, that experience has not found out yet, nor ſufficient reaſon, they are to wait for admiſſion till they bring better evidence. For the preſence of the animall ſpirits in this fibrous fleſh, and the command of the ſoul to move, is ſufficient to ſalve all *Phœnomena* of this kinde, for upon the *will*, conceived in the *common ſenſorium*, that part of the *Soul* that reſides in the Muſcles, by a power neer a kin

to that, by which she made the body, and the Organs thereof, guides the spirits into such pores and parts, as is most requisite for the shewing the use of this excellent Fabrick.

And in vertue of some such power as this, doe we so easily walk, though we think not of it, as also breath, and sing, and play on the *Lute*, *Gittarre* or *Amphorion*, though our mindes be taken up with something else; for custome is another Nature; and though the animal *Spirits*, as being meerly Corporeal, cannot be capable of any habits; yet the soule, even that part thereof, that is not cognitive may, and therefore may move the body, though cogitation cease, provided the members be well repleni shed with spirits, whose assistance in natural motions of Animals is so great, that their Heads being taken off, their Body for a long time will move as before: As *Domitian* observes in the Flies he catched and in sulted over, which after he had executed his justice upon, would flye about, and use their Wings, a good part of an houre after they had lost their heads: which is to be imputed to the residence of their soule in them still, and the intireness of the *animal Spirits*, not easily evapourating through their crustarious Bodies, For it is but

a vulgar conceit to think, that the head being taken off, the soul must presently fly out, like a Bird out of a Basket, when the lid is lifted up.

For the whole world is as much thronged up with body as where she is; and that tye of the spirits, as yet not being lost, it is a greater engagement to her to be there than any where else. This motion therefore in the Flyes about *July*, that is so perfect and durable, I hold to be vitall; but that in the parts of dismembred Creatures, that are lesse perfect, may be usually mechanical.

I have now so far forth, as it is requisite for my designe considered, the Nature and Functions of the *Soul*; and have plainly demonstrated, that she is a substance distinct from the Body, and that her very essence is spread throughout all the Organs thereof: As also that the general instrument of all her operations is the subtile spirits; which though they be not in like quantity & sincerity every where, yet they make al the body so pervious to the impresses of objects, that like lightning, they passe to the common *sensorium*: For it is not necessary that the *medium* be so fine and tenuious, as the matter where the most subtle motion begins, whence *light passe* through *Aire* and *Water*, though *Aire* alone is not sufficient for such a motion as *Light*, and

and *Water* almoſt uncapable of being the ſeat of the fountain thereof. This may ſerve to illuſtrate the paſſages of ſenſe from the membranes (or in what other ſeat ſoever the *Spirits* are moſt ſubtile and *lucid*) through thicker places of the body to the very centre of perception.

And thus have I diſcovered a kinde of Heterogeneity in the *Soul*; and that ſhe is not of the ſame power every where: For her centre of perception is confined to the fourth Ventricle of the Brain: And if the ſenſiferous motions we ſpeak of be not faithfully conducted thither, we have no knowledge of the Object. That part therefore of the ſoul is to be looked upon, as moſt precious; and ſhe not being an independent maſs as matter is, but one part reſulting from another; that which is the nobleſt is in all reaſon to be deemed the cauſe of the Reſt. For which reaſon (as *Alfid* cals God, on whom all things depend, ῥιζῶν ῥίζαν) ſo, I think this part may be called the *Root of the ſoule*, which apprehenſion of our will ſeem the leſs ſtrange, if we conſider that from the higheſt life, *viz. The Trinity in Unity, and Unity in Trinity*: There does reſult that which hath no life nor ſenſe at all, *viz.* the ſtupid Matter, wherefore in very good Analogy, we may admit,

mit, that that precious part of the *Soul* in which resides perception, sense, and understanding, may send forth such an essential emanation from it self, as is utterly devoid of all sense and perception, which you may call, if you will, the *exteriour branches of the Soul*, or the *Rayes or Beams of the Soul*; if you call that nobler and diviner part the *Centre*, which may very well merit also the Appellation of the Eye of the *Soul*; all the rest of its parts being but meer darkness without it; In which, like another *Cyclops*, it will resemble the World we live in, whose one Eye is conspicuous to all that behold the light.

Now next let us prescribe Medicines Chimical, or *Rosia Crucian*, wholesome and fit to keep the Body in health and lustinesse, untill the appointed time of Death, that is, when the Soul separates from it; but we will keep them together in good temper a while with these Medicines; and then after we shall teach you the Harmony and Composition of the Humane Soule; and then conduct it to the place from whence it came.

Chap.

Chap. XII.

Medicines to prolong life; to preserve health; to wax young being old; *To continue young: How to change, alter and amend the state of the Body. Of* Aurum Potabile; *Of the* Panacea; *Of the* Æther; *Of the* Pantarva: *The Water of the Sun; The Water of the Moon; The Blew Tincture and the Fire; The Greene salt and Azure Oyle; Of the red Medicine; Of the Water of the colour of Gold; Of the Oyle of Gold: How to dissolve Mettals.*

IT will not be amisse to speak something in this place of the Nature and Constitution of Man, and prescribe some Medicines that may keep the Soul and body together compleat One Hundred Years; to make that more plain which already hath been spoken.

As the *great World* consists of three parts, the *Elemental*, the *Cœlestial*, and the *Spiritual*; above all which *God himself is seated in that infinite, in accessible Light, which streames from his own Nature*; even so Man hath in him his Earthly Elemental parts, together with the Cœlestial and *Angelical Natures*, in the centre

tre of all which moves and ſhines the *Divine Spirit*. The Senſual, *Cœleſtial*, *Ætherial* part of man, is that whereby we do Move, *See*, Feel, Taſte and Smel; and have a commerce with all material objects whatſoever: It is the ſame in us as in Beaſts, and it is derived from *Heaven*, where it is predominant, to all the inferiour *Earthy* Creatures.

In plain terms, it is part of *Anima Mundi*, commonly called *Anima Media*; becauſe the influences of the *Divine Nature* are conveyed through it to the more material parts of the Creature, with which of themſelves they have no proportion. By means of this *Anima Media*, or the *Ætherial Nature*, man is made ſubject to the influence of the *Stars*, and is diſpoſed of *by the Cœleſtial Harmony*: For this middle ſpirit (middle I mean between both extreams, and not that which actually unites the whole together) as well that which is in the outward *heaven*, as that which is in *Man*, is of a fruitfull inſinuating nature, and carried with a ſtrong deſire to multiply it ſelf: ſo that the *Cœleſtial form* ſtirs up, and excites the *Elemental*; for this ſpirit is in *Man*, in *Beaſts*, in *Vegetables*, in *Minerals*, and in every thing, it is the Mediate of Compoſition and Multiplication.

And

And now I ſtep from the *firſt Harmonicall Unity.* to the *Serretum Tenebrarum*; for here I ſee the Creature prevaricates; you muſt therefore draw the *water* of the *Sun*, and the *water* of the *Moon*, for in them is *Filius ſolis*, and *Filia Lunæ Cœleſtis*, and what offices ſoever the two great Lunaries perform for the conſervation of the great world in general: Theſe two little Luminaries perform the like for the conſervation of their ſmal Cask or Microcoſme in particular. And the firſt Medicine I ſhall give you the Receipt of, it will Cure all Diſeaſes in the Body, prolong Life, Health, Youth, Wiſdome, Virtue, and will alter, change and amend the ſtate of the Body

Recep. *Limi Cœleſtis partes Decem. Separatur Maſculus à Fœmina, uterque porro à Terrâ ſua, phiſicè tamen & citra omnem violentiam Separata proportione debitâ harmonicâ, & vitali conjungeſtatimque, Anima deſcendentia ſphærâ. pyroplaſtica, mortuum ſuum & relictum Corpus amplexu mirifico reſtaurabit conjuncta foveantur. Igne naturali in perfectum Matrimonium ſpiritus, & Corporis: procedas Artificio vulcanico-magico, quouſque exaltentur in Quintam Rotam Metaphyſicham. Hæc eſt, illa, de Qua tot ſcribillarunt tam pauci noverunt, Medicina.*

Now

Now the *Roſie Crucians*, who without controverſie are the wiſeſt of Nations, when they diſcourſe of the generation of Mettals, tell us, it is performed in this manner. The *Mercury* or *Mineral liquor* (ſay they) is altogether cold and paſſive, and it lies in certaine earthly ſubterraneous caverns, but when the *Sun* aſcends in the Eaſt, his beams and heat falling on this *Hemiſphere*, ſtirr up and fortifie the inward heat of the *Earth*; thus we ſee in Winter weather that the outward heat of the *Sun* excites the inward naturall warmth of our bodies, and cheriſheth the blood when it is almoſt cold and frozen.

Now then the centrall heat of the *Earth* being ſtirr'd and ſeconded by the circumferentiall heat of the *Sun*, workes upon the *Mercury* and ſublimes it in a thin vapour, to the top of its Cell or Caverne; but towards *Night* when the *Sun ſets* in the *Weſt*, the heat of the *Earth*, becauſe of the abſence of that great *Luminary* grows weak, and the cold prevailes, ſo that the vapours of the *Mercury* which were formerly ſublimed, are now condenſed, and diſtill in drops to the bottome of their Caverne; but the night being ſpent, the *Sun* againe comes about to the Eaſt, and ſublimes the moiſture, as formerly this ſublimation

mation and condenſation continue ſo long, till the *Mercury* takes up the *Subtle Sulphureous parts of the Earth*, and is incorporated therewith; ſo that this ſulphur coagulates the *Mercury*, and fixeth him at laſt, that he will not ſublime, but lyes ſtill in a ponderous lumpe, and is concocted to a perfect mettall; our *Mercury* therefore cannot be coagulated without our ſulphur: For it is water that diſſolves and putrifies Earth, and Earth that thickens and putrifies water; you muſt therefore take the *Coraſcen Dog*, and the *Bitch of Armenia*, cuple them both together, and they will bring you a *skie coloured Whelp*, that will preſerve health, *&c.* For out of the two firſt principles is produced a third Agent.

But the Earth being the ſubſidence or remains of that Primitive maſs, which God formed out of Darkneſſe, is therefore a fæculent impure body: For the extractions which the *Divine Spirit* made were pure, *Oleous*, *Ætheral ſubſtances*, but the Crude, Phegmatick, Indigeſted Humours ſettled like lees towards the Centre; the Earth is ſpongie, Porous and Magnetical, of compoſition looſe, the better to take in the ſeveral Influences of Heat, Rains and Dews, for the nurture and conſervation of her Products. In her is that principal

principal residence of that Matrix, which attracts and receives the Sperm from the Masculine part of the world; she is Natures *Ætna*: Here *Vulcan* doth exercise himself, he is a pure *Cœlestial Plastick Fire*, we have *Astrologie*, *Astronomy* and *Geomancy* under our Feet; the *Stars* are resident with us, and abundance of *Jewels* and *Pantarva's*, *Blew tinctures*, *Waters of the Sun and Moon*, all manner of *coloured Medicines* and *Salts*, and the green *Panacea*, the *Blew Fire*, and *Golden Water*, the *Azure Tincture*, she is the Nurse and Receptacle of all things, for the superiour Natures ingulph themselves into her; what she receives this age, she discovers the next, and like a faithfull Treasurer conceals no part of her accounts.

The water hath several complexions according to the several parts of the Creature. Here below and in the circumference of all things it is volatill, crude and raw; for this very cause, Nature makes it no part of her provision, but she rectifies it first, exhaling it up with her heat, and then condensing it to Rains and Dews, in which state she makes use of it for nourishment: Somewhere it is interiour, vitall and cœlestial, exposed to the breath of the first Agent, and stirred with spiritual, eternal windes. This is that *Psyche*

of

of *Apulejus*, and the fire of Nature is her *Cupid*; In the *Water* are hidden treasures, but so inchanted you cannot see them, for all the chest is *transparent*. I doe now advice those Gentlemen that Read me, to study Water, that they may know the Fire.

Now Nature hath for every Seed a Vessel of her own, and all her Vessels are but severall sorts of Earth, *&c.* The *Aurum Potabile* is so admirable a Medicine, that it cures the diseased very strangly, for they are healed unawares; Neither do they feel any operation; but suddenly they will be sound & in health; there are several wayes to use this *secret virtue of Gold*, both first and last, and some of them may be communicated, but some not.

Furthermore to Cure and keep the body in health, take these approved Medicines, to nourish and fortifie your Spirits with, that which is proper to your particular infirmity, *viz.* The *Pantarva*, a universall Medicine, for some Temperatures; *Filius, Solis, Cælestis, Amicus Vitæ*, Proper for Surfets and cold Agues, for Lethargyes and dulnesse of Sight, *Recep Ignis Vitæ* and *Sanguis Vitæ*, for Distempers of Stomack and Bowels, in extreame swoonings; *Stella Vitæ*, in all new distempers of Bowels or Belly, Coughs, shortnesse of Breath

Breath, passions of the Heart, *Radix Vitæ*: the *Aurum Potabile* is well experienced to be wonderfull helpfull to women in travell, by many thousands of people, *&c.* the *Aqua Solis* and *Aqua Lunæ*, cure mad people, the Spirit of *Oranges* mixed with *Deliciæ Vitæ*, cures Sadnesse and Melancholly; Spirit of *Cinamon*, *Lemons* mixed with *Salus Vitæ* are good in cases of Infectious pestilentiall dangers, Spirit of *Angelica*, *Cloves* and *Rosemary* mixed, cure the Rickets, Worms, Green-sickness, Mother-fits; Spirit of *Bawme*, *Saffron*, *Mint*, and *Medulla Vitæ*, for wastings and weakness; Spirit of *Clary* and *Nutmeggs*, the *Panacea* and *Succus Vitæ*, cures the Convulsion, Palsy and Falling-sickness, *&c.* *Spiritus Mellis* and *Luna Potabile*, cure the Dropsie, Leprosie Gout, Scurvey, Spleen, Wind, Gravell: *Adjutrix Vitæ*, cures all distempers of the Stomack and Bowels, and causeth appetite and disgesture: But there are many counterfeit Waters sold by these names, and false Medicines made by those who understand not naturall things, nor their generation, and these fill frail bodies full of filthy diseases: To begin then to learn how to make the true medicines that will innoxiously and faithfully cure all diseases incident to bodyes,

you are to know in the first place that generation is twofold,

{ Ordinary,
and
Extraordinary.

Extraordinary generation is that, by which an unlike thing is generated out of an unlike; as Mice are generated out of dung, and Snakes by putrefaction by the Sun; this Generation is termed in the Schools, *Equivocall.*

The ordinary is that, by which a like thing begets his like, as when a man begets a man child, and a Lyon a Lyon; this in the Schools is termed univocall, this generation with the method and the means of it; I shall include briefly thus, every thing generated or begotten, is generated and borne of his own specific seed; and in his proper Matrix.

Before any perfect thing can be generated, the seed must necessarily putrifie, and then be nourished.

The seed then putrifies, when a salt of the same nature with it, dissolved in a convenient liquor, doth by the assistance of a gentle heat penetrate, analize and rarifie the substance of the seed, that the included spirit may out of its subject matter, form a conve-

nient

nient habitation or body for it self; in which it may perform the Offices of natural Propagation and seminal Multiplication.

The Humour or liquor which serves for putrefaction must be proportionable to that body which is to be putrified; the heat which promotes this putrefaction, must be so milde and temperate, that the liquor in which the resolving Salt lyeth, may remain still in and about the matter, and not be laved or evaporated from it; the body putrifying, must not be removed out of that Matrix, in which the putrifaction was begun, untill that which is intended be fully perfected; the more pure the Matrix is, the thing generated is by so much the more perfect and sound; that Matrix is onely convenient and adapted to Generation, which permits an easie entrance to the seed.

Our *Salt-peter* is a most white incombustable body, and a gummie Aereal Nature; it is so unctuous and aireal, it will not generate nor mingle with our due: I have for triall taken it into its grosse, and putting it in a quart of Rain distilled: I digested these two without any other third thing, for a full fortnights time; but they would never mix, the Nitre (notwithstanding many long and violent agitations of the Glasse) keeping still

a part, in the form of Butter or Oyle; more white then Snow: It is indeed of wonderfull vertue alone, *&c.* Bodies or ſubſtances which are generated of Ayre, retain the firſt complexion of their Parent: Yet I have ſeen Water turned into a blood red colour, without any other thing; and I know how to do it, but I may not teach theſe things: Now out of that body which is either corrupted or deſtroyed by ſtrange or extracious natures; or whoſe ſpermatick Veſſels, are by ſome violence maimed or cut off, no ſeed can be had: That body which is preſerved or ſuſtained by one ſimple kinde of Nutriment; is far more perfect and durable, and yeelds more ſound and prolifick ſeed, than that which is nouriſhed with many and different kindes of Nutriment; by theſe Rules you may know how to digeſt, to diſſolve, to putrifie, to generate, to ſeparate the impure from the pure, and ſo to come by moſt perfect Medicines; but you muſt follow the method of my *Roſie Crucian* Phyſick, *lib.* 2. *chap.* 10. you know not all nature doth. And verily, ſo great & precious a bleſſing theſe are, that God never imparts them to any fraudulent Montebanks, nor to Tyrants, nor to any impure laſcivious Perſons, nor to the Effeminate

Effeminate and Idle, nor to Gluttons, nor Usurers, nor to any worshippers of *Mammon*; but in all Ages, the Pious, the Charitable, the Liberal, the Meek, the Patient and Indefatigable Spirit, who was a diligent observer and admirer of his marvelous works found out: For,

The greedy Cheat with impure hands may not,
Attempt these Arts, nor are they ever got
By the unlearn'd and rude; The Vicious minde
To lust and softnesse given, it strikes stark blinde;
So the slie wandring Factour, &c.

And again.

But the Sage, Pious man, who still adores,
And loves his Maker, and his love implores,
Who ever joyes to search the secret cause,
And series of his works, their love and laws,
Let him draw neer, and joyning will with strength
Study this Art in all her depth and length:
Then grave experience shall his Comfort be,
Skill'd in large Nature's inmost mystery;
The knots and doubts his busie course and cares
Will oft disturbe, till time the truth declares
And stable patience (through all tryals past)
Brings the glad end, and long hop'd for at last.

Behold all you Medicasters, who hate and persecute these Divine sciences *Astrology*, *Geomancy*, and *Chymistry*, give ear O you *Doctors* that darken counsel by words without knowledge; gird up your loyns like men, for I will demand of you, and answer you me; With what confidence can you professe your selves to be Physitians, seeing that all Physick or Medicines are without *Astrologie*, *Geomancy* and *Chimistry* imperfect? By the first of these we understand, from whence the disease came, and what Medicine is proper for the Patient at certain times? To Cure him according to his Temperature, which we finde by the second, and how long the sickness will continue? And the third supplies us out of the light of Nature, with convenient means, (and particular Natures to separate the impure from the pure) and will teach you by the first how to heale all *Diseases* of the *Macrocosmical* substances, and afterwards by examples and experiments deduced from those exteriour Cures, will shew us the right and infallible Cure of all Diseases in our own bodies? He that knows not how to heal and purge Mettals? How can he restore the decayed or weakened radical Balsome in Man? and excite it by comfortable and concordant medicines to perform perfectly

fectly all his appointed Functions, which must necessarily be put into action, before any disease can be expelled? He that knows not what it is in Antimony which purgeth Gold, how can he come by an effectual and wholesome Medicine, that will purge and cast out these extrarious peccant causes, and humours that afflict and destroy the body of man? He that knows not how to fix *Arsenick*, to take away the corrosive nature of *sublimate*, to coagulate *Sulphurous* spirits, and by a convenient specifical medium to break and analize stones in the greater world, will never in the body of man allay and tame the Arsenicall spirits of the Microcosmic salt; nor take quite away the venemous indisposition of the Sulphur, nor dissolve the Stone in the Bladder, and drive it out being dissolved? It is a noble, safe and pious course, to examine and try the force and virtue of Medicines upon the *Macrocosmical* substances, before we apply them to our fellow Creatures, and the rare Fabrick of Man: And yet there is none of these medicines but is so easie and cheap to be made, that a fine Chymical Lady in the making Sack-posset and Sugar-sops may practise them, and read advice to a Daughter, without disturbing her fancy.

The

The *Skie coloured Water*, is that in which the Azure tincture is extreamly predominant, but with much light and brightneſs this ſtrange liquor, if the Sun ſhine on it at Noon, will attract the beams or ſplendor to it ſelf, in which they will ſinke downwards, as if Coagulated with the heat, but reflecteth to the eyes of the beholders, a moſt beautifull Rain-bow.

Take the *Ayre* of the *Fire* of our litle inviſible World. For being prepared, it produceth noble effects, *Youth*, *Wiſdome*, and *Vertue*, it will *raiſe the dead*, and whereſoever it appears, it is an infallible ſigne of life, as you ſee in the Spring time, when all things are green, the ſight of it is cheerfull, and refreſhing, beyond all imagination, it comes out of the *Heavenly earth*, for the ſaphir doth ſpermatize, and injects her tinctures into the *Æther*, where they are caried and manifeſted to the eye. This *Saphir* is equall of her ſelf to the whole compound, for ſhe is threefold, or hath in her three ſeverall eſſences:

The Stone *Synochitis* brings the bearer acquainted with *Angels* and *Spirits*, the Stone *Anachitis* makes the *Images of the gods appear*, the *Ennectis* put under them, that Dream cauſeth *Oracles*; there is a certain vertue in the

the *Loadſtone*, by which it attracts *Iron*; *Rhubarb* expels Choller; the Oyle of that ſtinking loathſome weed *Tobacco* cures all manner of Wounds, but the ſmoak of it, is worſe than any thing in the world: The *Roſie Crucians* have invented *univerſal Magnetic medicines* for Feavers, which being put into the Urine of a ſick Patient, the quantity of a few drops will ſympathetically work the ſame operation in the Cure of the Feaver, as the weapon Salve does upon the wound.

And there are *Medicines* with which men *may prolong their lives for ever*, they ſay, *raiſe dead Bodies to life again*; but it is not lawfull to ſpeak and teach theſe things to any man: Becauſe, whereas he has but a ſhort time to live, yet he ſtudies miſchief with all his might, and attempt all manner of wickedneſſe: If he ſhould be ſure of a very long life, he would not ſpare God himſelf.

Were it not good, that we needed not to care, nor fear Hunger, Poverty, Sickneſſe and Age, & that we could alwayes live ſo, as if we lived had from the beginning of the world; and moreover, as we ſhould ſtill live to the end thereof; And dwell in one place, that neither the people which dwell beyond the *River Ganges* in the Indies could hide any thing

thing, nor thoſe which live in *Peru* might be able to keep ſecret their Counſels from you.

What think you of one only Book in which you may Read, Underſtand and Remember, all that, which in all other Books, (which heretofore have been, and are now, and hereafter ſhall come out) hath been, is, and ſhall be learned and found out of them? How pleaſant were it, if we could ſo ſing, that inſtead of ſtony Rocks, we could draw to us Pearls and precious Stones? inſtead of wilde Beaſts, Angels and Genii; and inſtead of helliſh *Pluto*, move the mighty Princes of the world: *I could tell you more, for I have known ſome Sciences*, which you *have never heard of, nor your Fathers before you*; but I am drawing off the ſtage in all haſt, and returning to my firſt ſolitudes, my diſcourſe ſhall be therefore very ſhort, and like the Echo's laſt ſyllables, imperfect, I intend it onely for a hint, not a full light, but a glance, and you muſt improve it for your better ſatisfaction.

Chap.

Chap. XIII.

How the Soul or Genius being united to the body continues in Harmony with it: A Comparison betwixt the Soule in the Body, and the Aerial Genii.

LEt us now convey the Soul to the place from whence it came; for all is vanity under the Sun, therefore we must first seek the Kingdome of God, *&c.*

O God, my life! whose *Essence* man
Is no way fit to *know*, or *scan*;
But should approach thy *Court* a *Guest*
In *thoughts* more *low*, than his *request*.
When I consider, how I stray
Me thinks 'tis pride in me to pray,
How dare I speak to *Heaven*, not fear
In all my sins to court thy *Eare*,
But as I look on *Woonts* that lurke
In blinde *Intrenchments*, and there work
Their own dark *Prisons* to repaire,
Heaving the *Earth* to take in *Aire*:
So view my fettered *Soul*, that must
Struggle with this her *load* of *Dust*

Meet

Meet her *Addreſſe*, and add one *Ray*,
To this mew'd *parcell* of thy *Day*
Shee would though here *impriſoned*, ſee
Through all her *Dirt* thy *Throne* and *Thee*,
Lord guide her out of this *ſad night*
And ſay once more, *Let there be Light.*

Having thus diſcovered the *Primitive ſupernatural part of the Creation*, how the *Spirits* and *Angels* deſcend into the *Sphers*, and give *life, light and influence* to the *Planets*, and their deſcent of darting of *Genii* to *man*, *beaſt* and every *living Creature*; The *Harmony of the Heavens*, *and the Harmony of mans body*: I ſhould be in a readineſſe to treat of the ſouls ſeparation from it, did I not think my ſelf obliged firſt to ſpeak of the *Harmony of the Soul*; For as the *Harmony* of the *body* conſiſts of a due meaſure and proportion of the members; ſo the Conſonancy of the minde of a due temperament, and proportion of its Vertues and Operations which are *Concupiſcible*, *Iraſcible* and *Reaſon*, which are ſo proportioned together.

For Reaſon to Concupiſcence hath the proportion *Diapaſon*, but to Anger *Diateſſaron*; and Iraſcible to Concupiſcible hath the proportion *Diapente*: When therefore the beſt *proportioned Soul is joyned to the beſt proportioned body*, it is manifeſt, that ſuch a man

alſo

alſo hath received a moſt happy lot in the diſtribution of gifts, For as much as the ſoul agrees with the body, in the diſpoſition of Naturals, which agreement indeed is moſt hid, yet after ſome manner ſhadowed to us by the wiſe.

But to haſten to the *Harmony* of the *Soul*, we muſt inquire into it by thoſe *mediums* by which it paſſeth to us (*i.e.*) by celeſtial bodies and *ſpheres*, knowing therefore what are the powers of the *ſoul*, to which the *Planets* anſwer, we ſhall by thoſe things, which have been ſpoken of before, the more eaſily know their agreements amongſt themſelves; For the *Moon* governs the Powers of Increaſing and Decreaſing; the phantaſie and wits depends on *Mercury*, the Concupiſcible virtue on *Venus*, the Vital on the *Sun*; the Iraſcible on *Mars*; the Natural on *Jupiter*; the Receptive on *Saturn*; but the Will as the *primum mobile*, and the guide of all theſe powers at pleaſure, being joyned with the ſuperiour intellect, is always tending to good; which intellect indeed doth alwayes ſhew a pathway to the Will, as a Candle to the Eye; but it moves not it ſelf, but is the Miſtreſſe of her own operation, whence it is called Freewill; and although it alwayes tends to good, as an object ſuteable to it ſelf; yet ſometimes being

being blinded with errour, the animal power forcing it, it chooseth evill believing it to be good.

Therefore Will is defined to be a faculty of the intellect and Will, whereby good is chosen by the help of Grace, and Evill not assisting; Grace therefore which Divines call Charity, or infused love, is in the Will, as a first Mover, which being absent, the whole consent fals into dissonancy; Moreover, the *soul* answers to the *Earth* by *sense*, to the *Water* by *Imagination*, to the *Aire* by *Reason*, to the *Heaven* by the *Intellect*, and the soul goes out into a *Harmony* of them according, as these are tempered in a mortall body.

The wise *Plato* knowing that the Harmonious dispositions of *bodyes* and *souls* are divers, according to the diversity of the complexions of men, did not in vain use musical sounds and singings, as to confirme the *Health* of the *body*, and restore it being lost. So to bring the minde to wholsome manners, untill they make a man suitable to the *Celestiall Harmony*, and make him wholy Celestiall; moreover there is nothing more *efficatious to drive away evill spirits then Musicall Harmony* (for they being faln from the *Celestiall Harmony*, cannot endure any true consent

ſent, as being an Enemy to them, but fly from it: Bodyes being but thick clouds to *Souls*, and there is no more difference betwixt a *ſoul* and an *Aereal Genius*, then there is betwixt a *Sword in the ſcabbard and one out of it*: and that a *ſoul* is but a *Genius* in the *body*, and a *Genius* a *ſoul* out of the *body*, yet the ſoul followes the temperature of the body, and is corrupted and ruſted in it.

Chap. XIV.

How the ſoul ſeparates from the body; and is not ſtopt in the dead corps, as ſome would have it? how ſhe can get out of the body, that her Union with her Aerial Vehicle *may be very ſudden as it were in a moment? how the ſoul may be looſned and leave the body, and yet returne to it again by ointments: that ſouls departed communicate dreams. Apparitions of bodies and unbodied Genii, Of Cap.* Lap *&* Dr. Nic Culpeper *appearing after death; How Naturall and Ordinary it is for Genii to appear? Reaſons to perſwade the unprejudiced that ordinarily thoſe apparitions that bear the ſhape and perſon of the deceaſed, are indeed the ſouls of them: That the ſoul is capable of an Aery and Ætherial bo-*

dy,

dy; as well as a terreſtiall; and alſo of ſenſe, pain, pleaſure; Of the genious power of changing the temper: Of her Aereal Vehicle, and the ſhape thereof; That the vehicles of Genii have as much of ſoled corporeal ſubſtance in them as the bodies of them: That the naturall abode of ſouls departed after death is the Aire: How Dæmons and ſeparate Genii *hear and ſee us at a vaſt diſtance, and whence it is that though they may ſo eaſily hear or ſee us, we may neither hear nor ſee them; Of the Touch, Smell, Taſte, and Nouriſhment of Genii; How they are viſible one to another: That they converſe in a humane ſhape the better ſort of them; the baſer in Beſtial; of the Igneous ſplendours of Genii; How they are made; That the external beauty of the Genii is according to the degree of the inward Vertue of their minds? How Ghoſts entertaine one another in the other world; of their conferences Philoſophicall and politicall; Of their Religious exerciſes; Of the paſtimes and recreations of the better ſort; Whence the Aireal Genii have their food; Of the food and feaſtings of the better ſort of* Genii.

COncerning the Actuall and Locall Sepe-ration of the *ſoul* from the Body, it is manifeſt to be underſtood of this *Terreſtiall Body*, for to be in ſuch a ſeparate State, as to be where Body or Matter is, is to be out of

of the world: The whole universe being so thick set with Matter, or body, that there is not to be found the least vacuity therein. The Question therfore is only, whether upon death the soul can passe from the Corps into some other place; *Belen* and *Salmanaz* seeme, to arrest her there by that generall Law of Nature, termed the Law of immortality, whereby every thing is to continue in the same Condition it once was in, till something else change it; but the application of this Law, is very grossely unjust in this Case.

Mr. Owen and some other of the *Presbyter Priests*, wonder how the *Soul* can get out of the *Body*, being imprisoned and lockt up in so close a Castle. But these seem to forget both the nature of the soul, with the tenuity of her Vehicle, and also the Anatomy of the body; for considering the Nature of the soul her self, and of matter which is a like penetrable every where, the *Genius* can pass through solid *Iron* and *Marble*, as well as through the soft *Aire* and *Æther*, so that the thickness of the body is no impediment to her; besides her *Astreall Vehicles* is of that tenuity, that it self can as eàsily passe the smallest pores of the body, as the light does *Glasse*, or *the lightning the scabbard of a sword*

without tearing or ſcortching of it; and laſtly whether we look upon that principall ſeat of the plaſtick power the heart, or that of perception the brain: when a Man dyes, the ſoul may collect her ſelf, and the ſmall reſidue of *Spirits* (that may haply ſerve her in the inchoation of her new *Vehicle*) either in the heart; whence is an eaſy paſſage into the Lungs, and ſo out of the mouth, or elſe into the head, out of which there are more doores open then I will ſtand to number. Theſe things are very imaginable, though as inviſible as the *Aire*, in whoſe element they are tranſacted.

How the ſoul may live and act ſeparate from the body, may be eaſily underſtood out of what has been ſpoken, but that ſhe does, *de facto*, there are but two wayes to prove it, the one by the teſtimony of Hiſtory, the other by Reaſon; that of Hiſtory is either of Perſons perfectly dead, or of thoſe that have been ſubject to *Ecſtaſies*, or rather to that height thereof, which is more properly called ἀφαιρεσία, *when the ſoul does really leave the body, and yet returne again*; Of this latter ſort are the *Roſie Crucians*, who Anoint their heads ἠλεκτρωδεῖ φαρμάκῳ, *with a Gummy Medicine* made of the *Oyle of Ravens, Swallowes, Æther, Gold, Hony, Salt, Mercury*, &c. and this

this would looſen the ſoul and quit it from the body, and carry it up and down through the world, and ſhew it all things, whilſt the body, lies *Steaming and ſweating, as if it were Purged with fire, &c.*

But the paſſing of the ſoul out of the body in ſleepe, or ecſtaſie, may be ſometimes a certaine diſeaſe, as well as that of the Νυκτοβάται, thoſe that walk in their ſleep: Now if it ſhould happen that ſome ſuch diſtemper ſhould ariſe in the body, as would very much change the vitall cognity thereof for a time; and in this *Paroxciſme* that other diſeaſe of the *Noctambuli* ſhould ſurpriſe the party; his *Immagination* driving him to Walk to this or that place, his *Soul* may very eaſily be conceived in this looſned condition it lies in, to be able to leave the body, and paſſe in the Aire, as other inhabitants of that Element do, and act the part of ſeparate *Spirits*, and exerciſe ſuch functions of the perceptive faculty, as they do that are quite releaſed from terreſtriall matter; Only here is the difference, that that Damp in the body that looſned the Union of the ſoul being ſpent, the ſoul by that *Naturall Magick* I have uſed to diſcourſe of in my *New Method of Koſie Crutian Phiſick*, will certainly return to the body, and unite with it again as firm

as ever, but no men but *Rosie Crucians* can passe out of their bodies, when they please.

The Example of the other sort, *viz.* of the appearing of the *Ghosts of Men* after death, are so numerous and frequent in all mens mouths, that it may seem superfluous to particularise in any, This appearing is either by dreams or open visions, in Dreams as that which hapned Ἰυλία τῇ Βασιλίδι, to *Julia* the Queen; to whom an armed Knight suggested in her sleep, the death of *Appolonius Tyaneus*, and the comming again of her inchanted Servant *Leonides the Second*, her dearly beloved; and it came to passe,

I will adjoyne only three examples or four of Visions, which are ordinarily called apparitions of the Dead, as that of *Nero* (who after the Murdering of his Mother: was haunted with *Dæmons*, and *Otho* was pulled out of his bed by the *Ghost of Galba*: And a Maid that lived in the house with my Mother, one night was pulled out of her bed by one *John Stringer*, that a little before was killed by one *Richard Evens*, who loved this maid as well as he, and the maid, notwithstanding three doors being lockt fast, had the right side of her haire and headcloaths clean shaved or cut away.

Such instances as these are infinite, I heard

wonderfull

wonderfull delightful Muſick in the Air 100 *miles from any Land*, upon the twelfth of *June*, 1650. Afterwards a gentleman in our Ship being a ſleep at noon in the *Cabin*, was called for by a voice from the ſhore, which hayl'd our ſhip, few of us took notice of his Name; he was twice called for before any of our men could remember we had any ſuch man aboard; at laſt he was waked and came upon the deck, and gave a ſigne that he attended to the Voice; but after giving expreſſe attention, a clear and diſtinct voice was heard from the ſhoare; which was the Deſart Iſland of *Chriſly* in Turkey, uttering theſe words; *Edward Walford, your Maſter Nicholas Sheldon is here, when you come into* Italy *ſhip ſpeedily home, for your Miſtreſs wiſhes for you*: At his return he found all this to be truth, for his Maſter dyed about the houre of that day he heard the Voice.

And my Father *Francis Heydon* with one Mr. *Blackmore* in the year 1644. beheld the hand of *Almighty God, with a ſword drawn and ſhaking it over the Weſt*, it appeared wonderfull glorious with part of the Arm, very fearfull and furious, it was in its motion ſtriking every way all that night, and a few dayes after they heard *Eſſex* and his Army were routed by the Angel of Almighty God: for

ſo they concluded, Rebellion was puniſhed.

And one Captain *Lap* being merry at our houſe, told my *Father* and *Mother*, *he would never ſee them more untill the King came to his throne againe; and then he would requite their loves to him, if he lived, and if he dyed, yet he would come and ſound a Trumpet unto them*; which in truth he did at a garden doore, and then they remembred his words, and thought he was dead, as ſuddenly after they heard.

Another Example is of Mr. Doctor *Nich. Culpeper*, whoſe *Ghoſt* appeared to his *Widdow*, *Alice Culpeper*, and ſpake to her, in the *lively Image of his deceaſed body*, bidding her vindicate him, for he was abuſed by ſome *Bookeſellers*; He appeared to a fellow in his houſe, named, *Thomas Harrington*, and gave him a paper, which is now publiſhed, wearing the title of Mr. *Culpepers Ghoſt*, giving ſeaſonable advice to the Lovers of his Writings, and ſold by *Peter Cole*, in *Corn-hill*, neer the Royal Exchange, *London*; theſe Apparitions are really the ſouls of the Deceaſed, and no Devils, as ſome fondly conceive, as you may read in the Book.

Now the *Genius* in her *Aerial Vehicle* is capable of ſenſe properly ſo called, and conſequently of pleaſure and pain; for there is a neceſſity

neceſſity of the reſulting of ſenſe from vital union of the *Genius* with any body whatſoever; and we may remember, that the immediate inſtrument of ſenſe, even in the earthly body, are the ſpirits; ſo that there can be no doubt of this Truth. And pleaſure and pain being proper modifications of ſenſe, and there being no body but what is paſſible, it is evident that theſe *Vehicles of aire* are ſubject to *pain* as well as *pleaſure*, in this Region, where ill things are to be met with as well as good.

And there is as much matter or body in one conſiſtency as another; As for example, There is as much matter in a *Cup of Aire*, as in the ſame Cup filled with Water, and as much in this Cup of Water, as if it were filled with Lead or Quickſilver, which I take notice of here, that I may free the imagination of men from that ordinary and Idotick miſapprehenſion, which they entertain of Spirits that appear; as if they were as evavid and devoid of ſubſtance, as the very ſhadows of our bodies, caſt againſt a Wall, or our *Images* reflected from a *River* or *Looking-glaſſe*, and therefore from this Errour, have given them names accordingly, calling the *Ghoſts* of men that preſent themſelves to them. Εἴδωλα & *Umbræ, Images and Shades.* The which, the

more visible they are, they think them the more substantial, fancying that the Aire is so condensed, that there is not onely more of it, but also that simple there is more matter or substance, when it appears thus visible, then there was in the same space before: And therefore they must needs conceit that death reduces us to a pittifull thin pittance of being; that our Substance is in a manner lost, and nothing but a tenuous reek remains, no more in proportion to us, then what a sweating Horse leaves behinde him, when he Gallops by in a frosty morning; which certainly must be a very lamentable consideration to such as love this thick and plump body, and are pleased to consider how many pounds they out-weighed their neighbour the last time they were put in the Ballance together.

But if a kinde of dubious transparency will demonstrate the deficiency of corporeal substance, a *Pillar of Chrystal* will have lesse thereof, then one of *Tobacco smoake*; which though it may be so doubtfull and evanid an object to the Eye, if we try it by the hand, it will prove exceeding solid: As also these *Ghosts*, *Genii*, or unbodied Souls, call them which you will, that are said to appear in this manner, have proved to them that have

have touched them, or have been touched by them. For it is a thing rediculous and unworthy of an *Aſtronomer*, *Aſtrologer*, *Geomancer* or *Phyloſopher* to judge the meaſure of corporeal matter, by what it ſeems to our ſight; for ſo *Ayre* would be nothing at all; or what it is to our handling, or weighing of it; for ſo indeed a *Cup* of *Quickeſilver* would ſeem to have infinitely more matter in it, then one filled with *Aire* onely, and a veſſel of *Water* leſs when it is plunged under the *Water* in the River, then when it is carried in the *Ayre*; but we are to remember, that let matter be of what conſiſtency it will, as thin & pure as the flame of a Candle; there is not leſſe of corporeal Subſtance therein, than there is in the ſame dimenſions of *Silver*, *Lead* or *Gold*.

Seeing its demoſtrated that Genii have ſolid bodies, and the place of the *Soul* or *Genius* abode is the *Aire*, and the *Vehicles* of the *Genii* or *Souls* deceaſed is the *Aire*; nor can the *Souls Vehicle be* incommodated by ſtorms of Winde; and yet *Rain*, *Haile*, *Snow* and *Thunder* will incommodate her leſſe: For they paſſe as they doe through other parts of the Aire which cloſe again imediately, and leave neither wound nor ſcare behinde them: Wherefore all theſe Meteors

Maſter

Mr. *John Gadbury* ſpeaks of, may in their mediocrity be a pleaſure to her and refreſhment; and in their exceſſe no long pain, nor in their higheſt rage any deſtruction of Life at all: From whence we may ſafely conclude, that not onely the upper Region, but this lower alſo, may be inhabited both by the deceaſed *Souls* of Men and by *Dæmons*. And though we cannot ſee theſe *Aerial Spirits*, yet they may not miſſe of ſeeing us; and that it may be, from a mighty diſtance, if they can transform their Vehicle, or the Organ of ſight, into ſome ſuch advantageous Figure, as is wrought in Dioptick Glaſſes, which power will infinitely exceed the contracting and dilating of the pupill of our Eye; which yet is a weaker and more defectitious attempt towards ſo high a priviledge as we ſpeak off; which notwithſtanding may ſeem very poſſible in ſpirits, the ſame may be ſaid of their hearing: For the ſame principle may enable them to ſhape themſelves Organs, for the receiving of ſounds, of greater Art and Excellency, than the moſt accurate acconſtick we read of, or can excogitate: Wherefore it is a very childiſh miſtake to think that becauſe we do not every day ſee the ſhape, nor hear the diſcourſe of Spirits, that they neither hear nor

nor see us: For soft bodies are impressible by hard ones, but not on the contrary; as melted wax will receive the signature of the seal, but the seal is not at all impressed upon by the Wax. And so solid a body will stop the course of Aire, but the Aire will not stop the course of a solid body, and every inconsiderable terrestrial consistency will reflect light, but light scarce moves any terrestrial body out of its place, but is rebounded back by it; that therefore that is most tenuious and thin is most passive; and therefore if it be once the Vehicle of sense, is most sensible whence it will follow, that the reflection of light from Objects being able to move our Organs that are not so fine, they will more necessarily move those of the *Genii*, and at a greater distance; but their bodies being of *Diaphanous Aire*, it is impossible for us to see them, unless they will give themselves the trouble of reducing them to a more terrestriall Consistency, whereby they may *reflect Light*; nor can we easily hear their ordinary speech, partly because a very gentle Motion of the Aire will act upon their Vehicles, and partly because they may haply use the finer and purer part of that Element in this Exercise, which is not so fit to move our sense: and therefore unless they will be heard *da-*

ta

tâ operâ, naturally that impreſſe of the *Aire* in their uſuall diſcourſe can never ſtrike our Organ.

And that we may not ſeem to ſay this for nought, that they will have hearing as well as ſeeing, appears from what I have intimated above, that this faculty is ranged near the *Common Senſorium* in the Vehicle, as well as in that of ſight; and therefore the *Vehicle* being all *Aire*, ſuch percuſſions of it as cauſe the ſence of ſound in us, will neceſſarily do the like in them; but more accurately, haply if they Organize their *Vehicle* for the purpoſe, which will anſwer to the arrection of the ears of animalls, for the better taking in the ſound.

And they have the ſenſe of touch, elſe how could they feel reſiſtance, which is neceſſary in the bearing of one body againſt another, becauſe they are impenetrable? And to ſpeak freely, my thoughts, it will be a very hard thing to diſprove that they have not ſomething analogicall to *Smel* and *Taſte*, which are very neare of kin to *Touch* properly ſo called. For *Fumes* and *Odours* paſſing ſo eaſily through the *Aire*, will very Naturally inſinuate into their *Vehicles* alſo: which fumes, if they be groſer and humectant, may raiſe that Diverſification of touch, which we

Mortals

Mortalls call Tasting: if more subtle and dry, that which we call *Smelling*, which if we should admit, we are within modest bounds, as yet in Comparison of others: as *Cornelius Agrippa*, who affirms down right that the *Arial Genii* are Nourished, and *Cardan* sayes so too, and some of them get into the bodyes of Animalls to batten themselves there in their *blood* and *spirits*, which is also averred by *Zadich*, who tells us that the purer sort of *Genii are Nourished by drawing in the Aire, as our spirits are in the Nerves and Arteries*, & that other *Genii* of a courser kinde, suck in moisture, not with the mouth as we doe, but as a sponge does water: and *Almadir* Writes concerning the *Zabii*, that they eat of the blood of their Sacrifice, because they thought it was the food of the *Dæmons* they worshipped, and that by eating thereof, they were in a better capacity to communicate with them, which things if they could be believed, that would be no such hard Probleme concerning the bodies of Spirits and Souls departed.

It is certain that *Genii* and *Ghosts* of *Men*, have the *sence* of *Hearing*, *Seeing* and *Touching* and not improbably of *Smelling* and *Tasting*, which faculties being granted, they need not be much at a losse, how to spend their time,

time, though it were upon externall objects: all the Furniture of Heaven and Earth, being fairly exposed to their view; they see the same *Sun* and *Moon* that we do, behold the persons and converse of all men; and if no speciall Law inhabite them, they passe from *Town* to *Town*, and from *City* to *City* as *Hyprocrates* also intimates.

Ἥρα ἐνάμενοι πᾶσαν φοιτῶσιν ἐτ' αἶαν.

There is nothing that we enjoy but they may have their fees out of it; *fair fields, large and invious Woods, pleasant Gardens, high* and *healthfull Mountains*, where the purest gusts of Aire are to be met with, *Christall Rivers, Mossy Springs, solemnity of Entertainments, Theatrick Pomps* and *Sheaves*; publick and private discourses, the *Exercise of Religion*, whether, in *Temples, Families*, or *hidden Cells*, They may be also (and haply not uninterressed) spectators of the glorious and mischeivous hazards of *Warr*, whether Sea Fights or Land Fights; besides those soft and silent, though sometimes no lesse dangerous, combats in the *Camps* of *Cupid*; and a thousand more particularities, that it would be too long to reckon up, where they haply are not meer spectators, but abettors, as *Cardan* Writes: Like *old men* or *Country Parsons* that are past *Wrestling, pitching the Bar*, or *playing at Cudgels* them-

themſelves, yet will aſſiſt and abet the young men of the pariſh at thoſe Exerciſes. So the *Souls* of men departed, though they have put off, with the body, the capacity of ordinary functions of humane life; yet they may aſſiſt and abet them, as purſuing ſome deſigne in them; and that for evill or good, according as they were affected themſelves, when they were in the body.

And whatſoever is the cuſtome and deſire of the *Genius* in this life, that ſticks and adheres to her in that which is to come, and ſhe will be ſure, ſo far as ſhe is capable, either to act it, or to be at leaſt a ſpectatour and abettour of ſuch kinde of actions; and the better ſort of Souls, who having left the body, are *ipſo facto* made *Genii* inſtead of men; that beſides the peculiar *hapineſſe and bliſſe* they reap thereby to themſelves, they are appointed by God, and have a miſſion from him, to be Overſeer of humane affaires: but that every *Genius* does not perform every Office, but as their natural inclination and cuſtomes were in this life, they exerciſe the like in ſome manner in the other: And *Tritemius* therefore will have *Æſculapius* to practiſe Phyſick, and *Belen* is his Authour (who ſayes) *Hercules* is to exerciſe ſtrength; *Plato* his Phyloſophy, *Amphilocus* to Prophecy, *Pythagorus*

goras to teach the miſtery of the *Tetractis*, *Æſop* to tell tales, *Caſtor* and *Pollux* to Navigate, L. *Lamius*, *Cœlius*, *Tubero*, *Confidius*, *Gabrenus*, *Tindorus*, *Palacy*, *Thalia* being dead, were raiſed to life again; ſo was *Virgil*, *Jaſon*, and a *Spaniſh Earle*; and theſe *Genii* will aſſiſt mortals to raiſe and revive the dead they ſay.

Thus we read in Hiſtories, many were by *Phyſitians* and *RoſieCrucians* raiſed from death again, as *Juba* and *Xanthus*, *Phyloſtratus*, *Abavis*, *Tillo*, *Tai cum veu huamti*, *Apollonius*, the *Tyanean*, *Zartla* and *Enoch* were by the herb *Dragon-wort*, *Oyle of Gold*, *mixt with a medicine made of Honey* revived: Now *Minos* has Commiſſion in the other world, and is aſſigned to hear Cauſes, and *Achilles* to War.

And there are thirty thouſand immortal *Genii* living on the Earth, which are the keepers of mortal Men, who that they might obſerve Juſtice and mercifull deeds, having cloathed themſelves with Aire, go every where on the Earth: For there is no Prince nor Potentate could be ſafe, nor any Woman continue uncorrupted, no man in this vally of ignorance could come to the end appointed by *God*, if *good ſpirits* did not ſecure us; or if evill ſpirits ſhould be permitted to ſatisfie the wils of men.

As

As therefore amongſt the *good Genii*, there is a proper Keeper or *King*, deputed to every one, corroborating the ſpirit of the man to good; ſo of evill Spirits, there is ſent forth an *Enemy*, ruling over the fleſh, and deſire thereof; and the good ſpirit fights for us, as a preſerverer againſt the enemy and fleſh: Now man betwixt theſe contenders is the middle, and left in the hand of his own counſel, to whom he will give victory; we cannot therefore accuſe *Angels*, if they doe not bring the *Nations* intruſted to them to *Epiſcopal Government*, and the knowledge of the *true God*, *to true piety*, and ſuffer them to fall into *Errours* and *Anabaptiſme*, *perverſe worſhip* and *Presbytery*; but it is to be imputed to themſelves, who have of their own accord declined from the right path; adhearing to the ſpirits of Errour, giving victory to the *Devill*: For it is in the hand of Man to adhear to whom he pleaſe, and overcome whom he will; by whom, if once the Enemy, the *Devill* be overcome, he is made his ſervant, and being overcome, cannot fight any more with another, as a Waſp that hath loſt his ſting

And theſe ſpirits appear variouſly clad; ſome like *beautifull Virgins*, others like *valiant Warriours*, with *their Helmets*, and *plumes of*

 Feathers;

Feathers; as *Achilles* did to *Appolonius*; and *Eugenius* Theodidactus, speaking of *Genii* or Separate soules, make them all to appear in humane shape, as you may read in these verses; where he and his fellows are going to converse with them, and thus he sayes they carryed him.

To Babylon *my swift course I apply,*
Where once arriv'd, I chance to cast my eye
On a Caldean *grave, but in his Art*
Miraculous, compleat in every part; (long;
His haire mixt white, his beard both full and
Of venerable aspect, (*for i'le not wrong,*
His presence) *and to tell you true his Name*
Mythrobarzanes: *Unto him I came,*
Humbly entreating, but with much ado,
My earnest suit he would give ear unto;
Though I then promised him sufficient hire
To path the way, I did so much desire;
At length he yeilds, *then instantly new coyns me,*
And for full five and twenty days enjoyns me
Just as the Moon (*as near as I can gueste*)
Begins to Bath her self in Euphrates,
To wash with her, each morning early then,
He to a place conducts me, where and when
I must expose me to the Suns *uprise;*
When mumbling to himself in a strange guise,

A tedious deal of Stuff (but bad or good
I knew not, for no part I underſtood)
As fooliſh Cryers I have known, ſo he
Speak at high ſpeed, his Volu'ble tongue was free
Without deliberate period, not a word
Certain, or leaſt diſtinction did afford:
It ſeems he'invok'd ſome dead Ghoſt *to the place*
That charm being done, he ſtrook thrice on the
So brought me back again without more let (graſſe;
Turning his eye upon no man he met.
Our food was onely Maſt *dropt from the* Oke,
We had to drink when thirſt did us provoke,
Milk, Wine *with* Honey mixt *(a liquor good*
With Water new drawn from Choaſpes *flood,*
Saving the graſſe, we had no other Bed.
Our bottles and our ſcrips thus furniſhed,
And we ſo victualled, in the dead of Night
To Tygris *flood he guided me forth right,*
There I was waſht again and dryde) a Brand
He kindled then, ſuch as I underſtand
They uſe in purging Sacrifice; then takes
Up a Sea Onion, *and of that he makes*
(With like ingredients) a moſt ſtraing confection
Mutt'ring again, for more ſafe protection
His former, antic verſe, inchanting round
The circled place in^wch we then were bound,
And next he compaſt me with many a charm,
Leaſt I from fearfull Spectors *ſhould take harm:*

Then brought me back, having made preparation
In the Nights laſt part, for our Navigation;
An Exerciſed robe (*ſuch as the* Medes
Are us'd to weare) *he then puts on, and leads*
Me to his Wardrobe, and there furniſht me
With this diſguiſed habite that you ſee,
Namely a Lyons skin, *a* club *and* lyre,
Charging me, that if any ſhould deſire
To know my Name, I and by no means ſhould ſay,
I was Eugenius, *and my ſelf betray:*
But either the faire-ſpoken man Ulyſſes,
Cromwell, *or the great* club-man Hercules.
Mythro. *Reſolve me yet more plainly friend where*
This forraign habit with thy change of name (came
Eu. *Ile make't perſpicuous, Thus much he intended*
If I like thoſe who living had deſcended
Before our times, my ſelf could truly ſhape;
I might perhaps th' inquiſitive eyes Eſcape
Of Eacus, *and ſo have free admiſſion*
In a known habit, without prohibition.
The day appear'd, the lake *we having entred*
And through a glomy vault *our ſelves adventred.*
For he had all things ready there, the Barge,
The Sacrifice, the mixt Wine, and the charge
Of each concealed myſtery that needed;
All theſe being ſafely ſtow'd, we next proceeded
To place our ſelves, both full of tears and ſad;
Yet through the flood we gentle paſſage had;

And

And in ſhort ſpace to a thick Wood we came,
Much like a wilderneſſe, and in the ſame
A lake, *in which deep* Euphrates *is hid,*
That likewiſe paſt as our occaſions bid,
We anchor'd in a Region, where we view'd
Nothing but Trees, darkneſs and ſolitude.
Where landing (for my guide conducted ſtill)
We dig a pit firſt, then fat Sheep we kill, place:
And with their luke-warm blood beſprinkle the
Now the Chaldean *after ſome ſmal ſpace,*
Kindles again his brand, whiſpers no more,
But with a clamorous voice aloud 'gan rore,
And invocates thoſe Dæmons, *ſuch as we*
Call Pænæ, Erinnes, Tochot & Mild mægeles;
Who in the Night hath power next Proſerpine;
And with their dreadfull names doth interline
Words, many-ſyllabl'd, of obſcure ſenſe,
Barb'rous, abſurd, deriv'd I know not whence;
Theſe ſpoke confuſedly, Crannies appear'd,
Through which the hidious yelling throats were heard
Of Cerberus, *ev'n* Orcus *ſeem'd to ſhake*
And frighted Pluto, *in his* Throne to quake:
Straight many places to be gaz'd upon
Lay ope to us, as Perephlegeton,
With many ſpacious Regions. Sinking next,
Stern Rhadamant, *with terrour almoſt dead*
Now from his Kennel, where the Dog lay ſpread,
Cerberus *rous'd himſelf and barkt; when I*
This Harp *into mine hand took inſtantly,*

And with my voice and strings such measure kept;
The cur was charm'd, therewith sunk down & slept:
When to the Lake *for waftage we were come,*
No passage we could get for want of room,
The Barge had her full freight of wretched souls,
In which was nothing heard save shrieks & houls;
For all these Passengers had wounded been,
Some in the breast, *some in the* thigh *and* skin;
And in some one or other member; all
These in a late fought battle seem'd to fall:
But Excellent Effex *when he saw me clad*
In these rich Lyons spoiles, *a great care had*
To have me plac'd unto mine own desire;
Then wafted me without demanding hire,
Mistaking me for Cromwell. *And when*
We toucht the shore, he was so kinde agen,
As point us out the way. Black darkneſse now
Involv'd us round, neither discern'd I how
To place one foot; but catch hold of my guide,
And follow'd as he lead, us fast beside
(Through which we past) a spacious medow was
More full of daffodilies than of grasse:
Here many thousand bodies of men dead
With humming noise were circumfus'd and spread
Still following us; On still we forward trudge,
Untill we came where Minos *sate as Judge*
In a sublime tribunal; *on one hand*
The pains *and* furies, *and the* tortures *stand,*

With

With the evill Genii : *On the oppoſite ſide*
Were many pris'ners brought, in order ty'de
With a long Cord; and theſe were ſaid to be
Accus'd for killing of the King, by crueltie
And Bauds, Baliffs, Cutthroats, Lyllians *& ſuch*
As in their life time had offended much;
And of theſe a huge rable. Now a part
from theſe appear'd, with ſad and heavy heart,
Rich men and Uſurers, migre lookt & pale,
Swoln-bellyed, gouty-legg'd, *each one his gaile*
About him had, being faſtned to a Beame,
Barr'd and furcharged with the weight extream
Of two main pondrous talents of old Iron :
Now whileſt theſe pris'ners Minos *Seat inviron*
We ſtanding by, &c.

Thus have I ſhewed that *Genii* converſe in humane ſhape, yet they are ſometimes viſible to us, under ſome *Animal ſhape*, which queſtionleſſe is much more difficult to them then that other viſibility is : But this is alſo poſſible, though more unuſuall by farr, as being more unnaturall. For it is poſſible by Art to *compreſſe Aire* ſo, as to reduce it to *viſible oparity*, and has been done by ſome of my *Pupiles*; the Aire getting this oparity by ſqueezing the *Globuli* out of it: which though the ſeparate *Souls* and *Spirits* may do by that derective faculty, yet ſurely it would be vety painfull. For the firſt Element lying bare,

bare, if the *Aire* be not drawn exceeding close, it will cause an ungrateſull heat: and if it be, as unnaturall a cold: and ſo ſmall a moment wil make the firſt Element too much or too little, that it may haply be very hard at leaſt for theſe inferiour ſpirits, to keep ſtedily in a due mean. And therefore, when they appeare, it is not unlikely but that they ſoak their *Vehicles* in the vaporous glutinous moiſture the *Roſie Crucians* ſpeak off, that they may become viſible to us at a more eaſy rate, and alwayes the better ſort appeare in humane ſhape.

As it is likely alſo that thoſe *θεοπτίαι* or *αὐγαὶ πυρωδεῖς*, *thoſe Igneous ſplendours Arteſius* make mention of (as the end and ſcope of theſe *wicked wretches*; he deſcribes) often uſed were coloured according to the more or leſſer ferulency of the *Vehicle* of the *Dæmon* that did appeare in this manner, *viz.* in no perſonall ſhape, but by exhibiting a light to the eyes of his abominable ſpectators and adorers, which, I ſuppoſe he ſtirred up within the Limits of his own *Vehicle*; the power of his will and Immagination, commanding the groſſer particle of the *Aire* and *terreſtriall* vapours; together with the *Globuli*, to give back every way, from one point to a certain compaſſe, not great, and therefore the more

eaſy

easy to be done. Whence the *first Element* lies bare in some considerable measure, whose activity cannot but lick into it some particles of the *Vehicle* that borders next thereto, and thereby exhibit, not a pure *Starr-light* (which would be, if the first element thus made naked or uncloathed, and in the midst of pure *Aire*, were it self unmixt with other matter) but the ferulency of those parts that it abrades and converts into fewel, and the foulnesse of the *Ambient Vehicle* through which it shines, makes it look *red and fiery* like the *Horizontall Sun*, seen through a *thick throng of vapors*, which *Fiery Splendour* may either onely slide down amongst them, and so passe by with the motion of the *Dæmons Vehicle*, which *Cardan* seems also to aime at; or else it may make some stay and discourse with them it approches, according as I have heard; some Narrations out of *Jamblious*; the reason of which lucid appearances being so intelligible out of *Phioates the Indian Prince* and the *Rosie Crucian Philosophy*; we need not conceipt that they are nothing but the prestigious delusions of Fancy and no reall object, as the Learned Mr. *John Gadbury* and Mr. *John Booker* would have them; it being no more uncompetible to *Dæmon* to raise such a light in his

his *Vehicle*, and a purer then I have described, then to a wicked man to light a Candle at a tinder box.

For though there be neither luſt, nor difference of ſex amongſt theſe *Genii* (whence the kindeſt commotion of minde will never be any thing elſe, but an exerciſe of intellectuall love, whoſe object is vertue and beauty;) yet it is not improbable, but that there are ſome generall ſtrictures of diſcrimination of this beauty into *Maſculine* and *Fæminine*: partly, becauſe the temper of their *Vehicles* may encline to this kinde of pulchritude rather then that; and partly becauſe ſeveral of theſe *aerial ſpirits* have ſuſtained the difference of *ſex* in this life; ſome of them here having been *Males*, others *Females*: and therefore their Hiſtory being to be continued from their departure hence, they ought to retaine ſome Character; eſpecially ſo generall a one, of what they were here; And it is very harſh to conceit, that *Froſt* will meet Mr. *Lilly*'s Wife in the other world, in any other forme then that of a Woman: Although not with ſo much pleaſure there as here; Whence a neceſſity of ſome ſlighter diſtinction of habits, and manner of wearing their haire will follow, which dreſſe, as that of the Maſculine Mode, is eaſily fitted to them

them by the power of their will and immagination.

Now the immediate instrument of the *soul* in this life is the *spirits*, which are very congenerous to the body of *Angels*, and that all our passions and conceptions are either suggested from them, or impreſt upon them; he cannot much doubt, but that all his faculties of *Reason*, *Imagination and Affection*, for the generall, will be in him in the other state, as they were here in this, namely that he will be capable of *Love*, of *Joy*, of *Grief*, of *Anger*; that he will be able to imagine, discourse, to remember, and the rest of such opperations as were not proper to the fabrick of this earthly body, which is the officine of death and generation.

And the Animall life is as essentiall to the Soul as Union with a body, which she is never free from; it will follow, that there be some fitting gratifications of it in the other World. And none greater can be immagined then sociableness and personall complacency, not only in the rationall discourses, which is so agreeable to the *Philosophical Ingeny*, but innocent pastimes, in which the *Musicall* and *Amorous propension* may be also recreated. For these three dispositions are the flower of all the rest, as *Swarez* has somewhere

where noted: and his reception into the other world is set out by *Sabrinus*.

Μετ' ὁμηγυειν ἐρχεαι ηδη
Δαιμονίῳ ἐρωτοῖσιν ἀναπνείουσαν ἀήτας.
Ἔνθ' ἔνι μὲν φιλότης, ἔνι δ' ἵμερος ἀβρὸς ἰδέσθαι
Εὐφροσυνης πλείων καθαρῆς πλημυρέων ἀίεν
Ἀμβροσίων ὀχετῆφ δεύδεν· ὅθεν ὅπιν ἐράτωι
Πείσματα κὴ γλυκερὴ πνοιὴ νηνεμὸς ἀιδὴς.

Id Est.

Now the bleſt meeting you arrive unto
Of th' airy Genii, where ſoft winds do blow,
Where friendſhip, love, and gentile ſweet deſire,
Fill their thrice welcome gueſts, with joys entire;
Ever ſupply'd from that immortall ſpring; (bring
Whoſe ſtreams pure Nectar *from great* Jove *do*
Whence kinde converſe and amorous Eloquence,
Warms their chaſt minds into the higheſt ſenſe
Of Heavenly Love, *whoſe myſtries they declare*
'Midſt the freſh breathings of the peacefull Aire.

Now this *Bliſſe* the fancy conſults with, the firſt exemplar of beauty, intellectuall love and vertue, and the body is wholy obedient to the immagination of the minde, and will to every *Punctilio* yield to the impreſſes of that inward patterne; nothing there can be found amiſs, every touch and ſtroake

ſtroake of motion and beauty being conveyed from ſo Judicious a power, through ſo delicate and depurate a *Medium*. Wherefore they cannot but *enraviſh* one anothers *Souls*, while they are *mutual ſpectators* of the perfect pulchritude of anothers perſons, and *comely carriage*, of their gracefull *Dancing*, their *melodious Singing* and *playing*, with *accents ſo ſweet and ſoft*, as if we ſhould imagine the *Aire* here of it ſelf to *compoſe leſſons*, and ſend forth *Muſicall ſounds* without the helpe of any *terreſtriall inſtrument*. Theſe and ſuch like paſſetime as theſe, are part of the happineſſe of the beſt ſort of the *Aireall Genii*.

The food of the bad Genii is *vaporous Aire*, formally made up into diſhes by the power of immagination upon their own *Vehicles*, firſt dabled in ſome humidities, that are the fitteſt for their deſigne, which they change into the forme of viands, and then withdraw when they have given them ſuch a *figure*, *colour* and *conſiſtency*, with ſome ſmall touch of ſuch a *Sapour* or *Tincture*.

But theſe ſuperiour Dæmons, which inhabit that part of the *Aire*, that no ſtorm nor tempeſt can reach, need be put to no ſuch ſhifts, though they may be able in them as the other: For in the tranquility of thoſe upper Regions, that *promus Condus* of the Univerſe

niverſe, *the ſpirit of nature* may ſilently ſend forth whole *Gardens* and *Orchards* of moſt *delectable fruits* and *flowers* of *Aquilibrious pondoroſity* to the parts of the *Aire* they grow in, to whoſe *ſhape* and *colours* the tranſparency of theſe plants may add a particular luſtre, as we ſee it is in precious Stones. The very ſoile is tranſparent, in which you may trace the very roots of the Trees of this ſuperiour *Paradice* with your Eyes, and not offend them; ſee this Opake Earth through it: Nay the *Sapheric Earth*, bounding your ſight with ſuch a white ſplendour, as is diſcovered in the *Full Moon*, with that difference of brightneſſe, that will ariſe from the diſtinction of *Land* and *Water*; and if you will recreate your palates, may taſte of ſuch fruits, as whoſe natural juice will vie with their nobleſt *extractions* and *Quinteſſences*. For ſuch certainly will you there finde; *the blood of the Grape*, the Rubie coloured *Cherries*, and *Nectarineſſe*; and if for the compleating of the pleaſantneſſe of theſe habitations, that they may look leſſe like *ſilent* and dead *ſolitude*, you meet with *Birds* and *Beaſts* of *curious ſhapes* and *colours*, the *ſingle accents of whoſe voyces are very gratefull to the eare*, and the varying of their Notes perfect *the Muſical Harmony*, &c.

Chap.

Chap. XV.

That there is a Political Order and Laws amongst the Aiery Dæmons; *That this* Chain of Government reaches down from the higheſt Ætherial powers, through the Aerial to the very Inhabitants of the Earth; *the peculiar feature and individual Character of the Aerial Vehicle; The retainment of the ſame name: How to finde the Names of Genii: A Table: What kinde of puniſhments the Aerial Officers inflict upon their Malefactours? What miſcheif men may create to themſelves in the other World by their zealous miſtakes in this, the unſpeakable torments of Conſcience, worſe than death, and not to be avoided by dying: Of the ſpirit of Nature, what it is? That the ſympathy betwixt* the Earthy *and* Aſtral body *argue its exiſtence; The roundneſſe of the Sun and Stars prove it: An abſolute demonſtration of the exiſtence of the Spirit of Nature, its grand Office of tranſmitting ſouls into rightly prepared matter: Of the ſeldome appearing of Spirits; Of the tragical pompe and dreadfull preludes of Death, with ſome corroborative conſiderations againſt ſuch ſad ſpectacles: What may befall the Genius, and the hazards ſhe runs after this life;*

life; whereby she may again become obnoxious to death: That the Æthereral Vehicle instates the Genius *in the everlasting* blisse and happinesse, *&c.*

I Shall next speak to you of the *Policy* of the *Aiery Genii*, concerning which, that in general there is such a thing among them, I have proved *in my Idea of the Law, the second Book*, to be the most assuredly true in it self, and of the most use to us to be perswaded of; to know their particular Orders and Customes is a more needlesse curiosity: But that they doe lie under the restraint of *Government*, is not onely the opinion of the *Pythagorians* (who hath even to the nicity of Grammatical criticisme, assigned distinct names to the Law, that belongs to these three distinct ranks of beings, ἀνθρωποι, Δαιμονες & Θεοὶ, calling the law that belongs to the first Νόμος, the second Δίκη, and the third Θέμις, but it is also the easie and obvious suggestion of ordinary Reason, that it must needs be so, and especially amongst the *Aerial Genii* in these lower Regions; they being a mixt rabble of good and bad, wise and foolish, in such a sense we may say, the inhabitants of the earth are so; and therefore they must naturally fall under a *Government*, and submit

mit to *Law*, as well and for the ſame Reaſons as men do. For otherwiſe they cannot tollerably ſubſiſt, nor enjoy what rights may ſome way or other appertain to them, for the *ſouls* of *Men* deceaſed and the *Dæmons*, being endued with corporeall ſenſe, and therefore capable of pleaſure and paine, and conſequently, of both injury and puniſhment, it is manifeſt, that having the uſe of reaſon, they cannot faile to mould themſelves into ſome *politicall* forme or other, and ſo to be divided into Nations and Provinces, and have their *Kings*, *Princes*, *Dukes*, *Earles*, *Lords*; *Knights*, *Eſquires*, and *Officers* of State, *Judges*, *Serjeants*, *Counſellors*, *Recorders*, *Secondaryes*, *Phillizers*, *Prothonitores*, *Barreſters Clerks*, *Atturneys*, *Solicitors*, *Juſtices* of *Peace*, *Conſtables*, *Head Borrowes* and all others, to the very loweſt and moſt abhorred *Executioners of Juſtice Bayliffs*, *&c.*

Which inviſible *Government* is not Circumciſed within the compaſſe of the *Aiery Regions*, but takes hold alſo of the Inhabitants of the Earth, *as the Government of men* does on ſeverall ſorts of Beaſts, and the *Etherial* powers alſo have a right & exerciſe of Rule over the *Aiereall*; whence nothing can be committed in the world againſt the more indiſpenſible *Laws* thereof, but a moſt ſevere and

inevitable punishment will follow: every Nation, City, Family and Person, being in some manner the *Peculium*, and therefore in the tutellage, of some invisible power or other, as I have afore spoken of:

It is not impertinent to my purpose, to take notice also, that the naturall and usuall figure of the Souls, *Aerial Vehicle* bears a Harmonious resemblance with the features of the party in this life; it being most obvious for the plastick part (at the command off the will, to put forth into personall shape) to fall as near to that in this life, as the new State will permit, with which act the spirits of nature haply does concurr, as in the Figuration of the *Fœtus*: but with such limits as become the *Aerial Congruity of life*, which I said before; as also how the proper *Idea* or *Figure* of every *Soul* (though it may defect something by the power of the parts, Imagination in the act of conception, or Gestation) yet may return more neare to its peculiar semblance afterwards, and so be an unconcealable note of indivisibility.

In the Flesh there is three thousand *Angels* that keep and preserve mortall men (as I said in the last Chapter) their names you shall finde by this Table following entring with some sacred, Divine or *Angelicall* name

in

in the collumn of letters descending: by taking those letters which you shall finde in the common Angels under the *Stars* and *Signes*: which being reduced into order, you will finde the name and nature of your *good Angell*; by the example of my Nativity, I shall name some for example sake, viz. *Malhircel, Monadel, Chavakiah, Lehahiah, Jehujah, Vasariah, Lerabel, Omael, Reijel,*) *Seehiah, Jerathel, Haajah, Nithhaiah, Hahuiah, Melahel, Jejajel, Nelchael, Pahaliah, Leuviah, Vehuiah, Jeliel, Sirael, Elenuah, Mahasiah, Lelahel, Achacah, Cahethel, Haziel, Aladiah, Lauiah, Hahajah, Mebahel, Haziel, Hakimiah, Caliel, Aniel, Rehael, Sealiah, Ariel, Asaliah, Imamiah, Nanael, Nithael, Mebahiah, Poiel, Nemamiah, Hararel, Nizrael, Umabel, Jahhel, Anavel, Mehekieh, Damabiah, Eivel, Meniel, Habuiah, Jibamiah, Mumiah, Hajajel,* &c. And there be three thousand *Dæmons*, in the worst sense that seek whom they may devoure, its necessary, now for your better understanding these things; that you read my *Temple of Wisdome* being a book of *Geomancy, Astrology* and *Telesmes*.

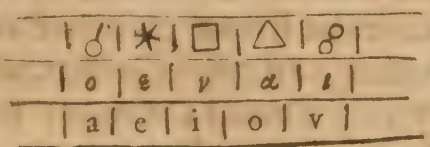
For you must know that every man hath a three fold *good Dæmon*, the first is *holy*, the other is of the *Nativity*, and the other is of the *Profession* the holy *Dæmon*, is assigned to the *Rationall Soul* by the *Idea*.

Dark-nefs	☽ ♋	☿ ♊ ♍	♀ ♉ ♎	☉ ♌	♂ ♈ ♏	♃ ♐ ♓	♄ ♑ ♒	Lov
z ת χ	ז	ו	ה	ד	ג	ב	א	א a
x ש φ	נ	ם	ל	כ	י	ט	ח	ב b
v ר υ	ש	ר	ק	צ	פ	ע	ס	ג c
t ק τ	ו	ה	ד	ג	ב	א	ת	ד d
ſ צ σ	ם	ל	כ	י	ט	ח	ז	ה e
r פ ρ	ר	ק	צ	פ	ע	ס	ן	ו f
q ע π	ה	ד	ג	ב	א	ת	ף	ז g
p ס ο	ל	כ	י	ט	ח	ז	ו	ח h
o נ ξ	ק	צ	פ	ע	ס	ן	ם	ט i
n מ ν	ד	ג	ב	א	ת	ף	ר	י k
m ל μ	כ	י	ט	ח	ז	ו	ה	כ l
l כ λ	צ	פ	ע	ס	ן	ם	ל	ל m
k י κ	ג	ב	א	ת	ף	ר	ק	מ n
i ט ι	י	ט	ח	ז	ו	ה	ד	נ o
h ח θ	פ	ע	ס	ן	ם	ל	כ	ס p
g ז η	ב	א	ת	ף	ר	ק	צ	ע q
f ו ζ	ט	ח	ז	ו	ה	ד	ג	פ r
e ה ε	ע	ס	ן	ם	ל	כ	י	צ s
d ד δ	א	ת	ף	ר	ק	צ	פ	ק t
c ב γ	ח	ז	ו	ה	ד	ג	ב	ר u
b ב β	ס	ן	ם	ל	כ	י	ט	ש v
a א α	ת	ף	ר	ק	צ	פ	ע	ת χ
Hatred	♄ ♒ ♑	♃ ♓ ♐	♂ ♏ ♈	☉ ♌	♀ ♍ ♉	☿ ♎ ♊	☽ ♋	Ligh

of God, through the *Starrs* and *Planets*, and this doth direct the life of the soul, and doth alwayes put good thoughts into the minde, being alwayes active to illuminate us, and if you would know his *Name*, you must enter *the line of Light*: For by this *Spirit* you may avoid the Malignity of a fate, and the *Genius* of the *Nativity*, doth descend from the *disposition of the Anima of the world*, & from the *Circuit* of the *Stars*, which were powerful in his *Nativity*, and when the soule comes down from *Almighty God*, into the body, it doth out of the Quire of *Angels*, naturally choose a preserver to it self, & not onely choose this guide to it self, but hath that willing to defend it. This being the Executor and Keeper of the life, doth help it to the body, and takes care of it, being communicated to the body, and helps a man to that very Office, to which the Cœlestials have deputed him being born of men *Genii*.

For when you have found the names as Authors, Teach and Write, you will easily finde the Angels that Governs that name; For *Jupiter* and the *Sun* signifies *John*; *Mercury* and *Mars*, *Matthew*; the *Sun Stephen*; if the Sun be principal significator, *James*; if *Lætitia*, *Abraham*; if the Moon and *Mercury*, *Simon*, if *Tristitia*, *Benjamin*; if *Jupiter* and *Sol*, *Clement*;

Clement; *Rubacus*, *Cornelius*; if *Mercury*, *Charls*? *Albus*, *Daniel*; *Mercury* and *Saturn*, *Edmund*, *Fortuna Minor*, *Escanius*: if *Aries*, *Edward*; *Saturn* and *Venus*, *William*; *Mars* and *Sol*, *Robert*; *Taurus*, *Joseph*; *Mars* and *Sol*, *Peter*; *Caput Draconis*, *Giles*; *Gemini*, *Philip*; *Fortuna Major*, *Francis*; *Mars*, *Anthony*; *Cauda Draconis*, *Henry*; *Sol* and *Mercury*, *Benjamin*; *Cancer*, *Gideon*, *Puella*, *Jacob*; *Jupiter* and *Saturn*, *Thomas*; *Leo*, *Paul*, *Puer*, *Kenelme*; *Sol*, *Roger*; *Virgo*, *George*, acquisitio, *Michael*; *Libra*, *Leonard*; *Saturn* and *Sol*, *Gregory*, *Amissio*, *Nicholas*; *Scorpio*, *Oliver*; *Sol* and *Saturn*, *Andrew* via *Petalinus*; *Sagitarius*, *Quintilliam*; *Moon* and *Sun*, *Hercules*, *Carcer*, *Ralph*; *Capriconus*, *Sampson*; *Moon* and *Saturn*, *Nicholas*, *Populus*, *Tristram*; *Aquarius*, *Eustace*; *Jupiter* and *Sun*, *Richard*; *Pisces*, *Jonathan*; *Conjunctio*, *Bernard*: Note also, among the *Planets*, *Signes* and *Figures of Geomancy*, that any name may be found out besides those which we have written, according the *Planets*, *Signes* and *Figures* you finde upon the Angles; And *Lætitia* may signifie *Adam*, as if the corners of the Figure consent, and so of the reft, a s you may see by the Numbers of Figures and signes in my *Temple of Wisdome*.



To understand this, you must according to the experienced Rules of Authors, see your significator or significators of the party enquired of; whether he be Angular or no, and whether he be in Aspect with any Planet or Figure; and as of the one, so must understand both; and if there be no Aspect, then consider whose Dignities he is in; As for example, Let us admit *Sol* Lord of the seventh, and significator of Theft, or what you enquire after, and he in the Dignities or Aspect of *Saturn*, I should then say the parties name is *Andrew*.

Now you know how to finde the name of all things, any party by *Geomancy* and *Astrology*, if you would next know the name of his *Genius* you must they say, as is proved by experience, know the *Genius* of the Planet or Star, which is Lord or Lady of Birth, or chief in the Figure of Geomancy', or hath most dignities or from that into whose house the *moon* was to enter, after that which at the birth of the man it doth retain: some finde it from

the Sun and Moon, some from the Angles; some fortifie the Eleventh house with a good Planet Figure, and get a Genius, which therefore they call a good Demon; but an evill Genius from the Sixth.

Now you must note every signe in 30. degrees, and what Letter you finde upon the first Degree of *Aries*, fals upon the second degree of *Taurus*; and if the Letters be not compleat, you must add some name of Divine Omnipotency, as *Os*, *El*. *Jod*, *On Jah*, *&c*, but the name *Ell*, because it imports power and virtue; is therefore added not onely to good but bad spirits; for neither can evill spirits either subsist, or do any thing without the virtue of *El God*; and you must observe the Harmony of the Signes, Planets, Stars and Figures of Geomancy.

♈

1	2	3	4	5	6	7
A	B	C	D	E	F	G
8	9	10	11	12	13	14
H	I	K	L	M	N	O
15	16	17	18	19	20	
P	Q	R	S	T	V	
21	22	23	24	25	26	26
W	X	Y	Z	El	Ris	Os
28	29	30				
Jah	On	Jod.				

Now

Now *B.* is attributed to the first degree of *Taurus*, *C.* to the first of *Gemini*, *D.* to the first of *Cancer*, and *E.* to the first of *Leo*, *&c.*

And if you enter *the left-hand* it is for *evill* you will finde the name of that *lying spirit*, the tempter or ensnarer of you; but you have liberty to yeeld to whom you please, *&c.* but to come to the *soule* in the *Aireal Region*, where I left her; we will there give her the same name which the deceased had here, unlesse there be some special reason to change it; so that their persons will be as punctually distinguisht, and circumscribed as any of ours in this life: All which things, as they are most probable in themselves, that they will thus naturally fall out; so they are very convenient for administration of *Justice*, and *keeping of order in the other State*: and thus we finde her name.

In the Table, before you are taught how to calculate the names of *Genii*, good and bad under the presidency of the Seven *Planets*, and these cœlestial *Angels are servants of the stars*; as the stars are guided by their Angels; and as man is guided by his spirit; now those of the lower order may be procured and conveyed to us, and all those on the right hand are good and entring, and of the Element

Element of *Fire* and *Aire*: And if you enter the Table on the left ſide, thoſe are evill and going out, and of the Element of the *Water* and *Earth*; yet if you finde by your Figures of *Geomancy* and *Aſtrology* the nature of your *Genius* to be Watery or Earthly by the ſignes of the Angles and Aſpects, on the right hand it is good; And if on your left you enter, and finde a Figure of the *Fire* or *Aire*, it is evill, becauſe you enter on the left hand: And as there is a *Harmony* of the *Heavens*, ſo there is a harmony of the *Elements* in their mixions as Earth becomming dirty, being diſſolved becomes water, and the ſame being made thick and hard, become Earth again; but being inaporated through heat, paſſeth into Aire, and that being kindled, paſſeth into Fire; and this being extinguiſhed, returns back again into Aire, but being cooled again after its burning, becomes earth, or ſtone, or ſulphur; and this is manifeſted by Lightning: Now the Earth never changes, but relents and is mixed with other Elements, which do diſſolve it, but it returns back into it ſelf again; but their qualities are theſe, Fire is hot and dry, Earth dry and cold, Water cold and moiſt, the Aire moiſt and hot; Earth and Water are heavy, Fire & Aire are Light, which make

make this Active, and yet Passive; and again, there are three other qualities assigned to every one of them, *viz.* to the Fire, Brightnesse, thinnes and Motion, but to the Earth, *Darknes*, Thicknesse & Quietnesse; now the other Elements borrow their qualities from these; so that the Aire receives two qualities of the Fire, thinnesse, motion, and one of the Earth, *viz.* Darknesse; The Water receives in like manner, two qualities of the Earth, darknes and thicknesse, and on the Fire, *viz.* motion; but Fire is twice more thin than Aire, thrice more movable, and fouretimes more bright.

And the Aire is twice more bright, thrice more thin, and four times more movable then Water; wherefore Water is twice more bright then Earth, thrice more thin, and four times more moveable: As the Fire is to the Aire, so Aire to the Water, and Water to the Earth; and again, as the Earth is to the Water, so the Water to the Aire, and the Aire to the Fire: Now by this Table following, and Sixteen Figure, viz. *Aquisitio*, *Albus*, *Populus*, *via*, *Conjunctio*, *Carcer*, *Fortuna major*, *Puella*, *Puer*, *Fortuna minor*, *Amissio*, *Lætitia*, *Rubeus*, *Tristitia*, *Caput Draconis*, *Cauda Draconis*, of the Earth or Geomancy, they foreknow future things by the motions of the Earth; by noise swelling

ſwellings, tremblings, chops, pits, exhalations and other impreſſions of points, which have a certain power in the fall of them; as the *Idea's* and Spirits guide them to this or that: Now you muſt know that the *Earth* and *Water* live, as well as *Fire* and *Aire*; for of themſelves they generate, viviſie, nouriſh and increaſe innumerable Trees, Plants and living Creatures; as moſt manifeſtly appeares in things that breed of their own accord, and in thoſe which have no corporeal ſeed; and theſe are generated by the ſoul of the Earth, or Water, and theſe ſoules have reaſon, is apparent; for whereas the univerſall works of the aforeſaid ſoules doe with a perpetual order conſpire amongſt themſelves, it is neceſſary that they be governed not by chance but by reaſon; by which reaſon they doe direct, and bring all their operations to a certainty: For it is neceſſary that the Earth ſhould have the Reaſon of terrene things, and Watery of Watery things, *&c.* by which reaſon, each in their time, place and order, are generated, but being hurt, are repaired, and the perfection of a body is its ſoul; And it is ſaid, a man ſtaying long under Water, was taken up dead, but by letting him blood he revived again: We read of *Virgil* a *Spaniſh* Earle, *Aniela*, *Gabienus*, *Tubero*, and a certain

Babylonian

Babylonian that were dead, whom they say, beyond all expectation, the *Physitians* with *Draggon wort* restored to life; others say they were restored by *Honey in a Medicine*: Now there are signes given, whereby it may be known who are alive, although they seem to be dead, green and stink; and indeed will dye unlesse there be means used to recover them; And this is the manner we understand *Rosie Caucians raise the dead*: Now they raise *Birds*, *Dogs*, *Horses*, *Flowers* otherwise, by burning their bodies to Ashes, and then restore them to life. And again, you must understand, as every Region in the Cœlestials hath a certain *star* and *cœlestial image*, which hath influence upon it before others: so also in supercœlestials doth it obtain a certain intelligence set over it, and guarding it with infinite other ministring Spirits of its order, which are all called *Sons of the God of Hosts*.

But evill Spirits doe wander up and down in this inferiour world, enraged against all, whom they therefore call *Devils*; of whom St. *Austine* in his first Book of the Incarnation of the word to *Januarius* saith: Concerning the Devil and his Angels, contrary to vertues the Eccleasiastical preaching hath taught; that there are such things: but what they are and how they are, he hath not clear enough expound-

pounded? Yet there is this opinion amongst most, that this Devill was an Angel, and being made an Apostate, perswaded very many of the Angels to decline with himself, who even unto this day are called his Angels. The *Church* notwithstanding thinketh not that all these are damned, nor that they are all purposely evill, but that from the Creation of the world, the Dispensation of things is ordained by this means, that the tormenting of sinfull soules is made over to them; The *Cardinals of Rome* say, that not any Devil was created evill, but that they were driven and cast forth of *Heaven*, from the orders of good Angels, for their Pride, whose fall not onely our *Bishops*, *Divines*, *and Hebrew Theologions*, but also the *Assyrians*, *Arabians*, *Ægyptians* and *Greeks* doe confirm by their Tenents.

Every man hath a good and a bad spirit attends him, and a threefold good *Genius*, as a proper keeper or preserver, the one whereof is holy, another of the nativity, and the other of profession, the *Holy Genius* is one according to the Doctrine of the *Rosie Crucians* assigned to the rationall soul, not from the Starrs or Planets, but from a supernaturall cause, *from God himself the president of Genii*, being universall above nature: This doth direct the life of the soul, and doth alwayes put

put good thoughts into the minde, being alwayes active in illuminating us, although we do not take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth speak with us, and communicate its voice to us being before silent, and studying dayly to bring us to a Sacred perfection, also by the aid of this Genius we may avoid the malignity of a fate; now the Genius of the Nativity, doth here descend from the disposition of the world, and from the circuits of the Stars and Planets, which were powerfully dignified in the Nativity;& there be some say when the soul is comming down into the body, it doth out of the quire of the Angels naturally chose a preserver to it self,nor only choose this guide to it self,but hath that willing to defend it, this being the exemptor, & keeper of the life doth help it to the body, and helps a man to that very office, to which the celestials have deputed him being borne; the Genius of profession is given by the Stars, to which such a profession,or sect,which any man hath professed, is subjected, which the soul when it began to make choice

in

♀ ח ש ר ק א פ ת ס ל ח ר ח ר ח ג א
♂ ח ת ר ש ר פ ח ק א ר ת ס ח ר ג א ר ח ס
♃ ש ל פ ח ר ח ר ח פ ח ח ס ח ר ח ר ג
♄ ר ס ח ק א ש ת ר ח ר ח ר ח ר ח ר ח
☉ ק ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח ר
♀ ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח
☿ א ס ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח
☽ ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח

♀ ח ש ר ק א פ ת ס ל ח ר ח ר ח ג א
♂ ח ת ר ש ר פ ח ק א ר ת ס ח ר ג א ר ח ס
♃ ש ל פ ח ר ח ר ח פ ח ח ס ח ר ח ר ג
♄ ר ס ח ק א ש ת ר ח ר ח ר ח ר ח ר ח
☉ ק ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח ר
♀ ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח
☿ א ס ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח
☽ ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח ר ח

In this body, and to take upon it self, dispositions, doth secretly desire; when therefore a profession agrees with our Nature, there is present with us a Genius of our profession like unto us, and sutable to our Genius; As having my self *by the profession of the Law* a Genius, which makes my life more peaceable, happy and prosperous; but when we undertake an unlike or contrary to our Genius, our life is made laborious and troubled with disagreeing Patrons.

In the first place, know your good Genius and your Nature, and what good the celestial and terrestrial dispositions promise thee, and God the distributer of all these, who distributes to each as he pleaseth, and follow the beginnings of these profesſe these, be conversant in that virtue to which the most high distributor doth elevate, and lead thee, who made *Abraham* excell in justice and clemency, *Isaac* with fear, *Jacob* with strength, *Moses* with meekness and miracles, *Joshua* in war, *David* in Religion and Victory, *Solomon* in knowledge, *Julius Cæsar* in fame, *Plato* in divine learning, *Peter* in Faith, and *John* in Charity: Therefore in what virtue you think you can most easily be a proficient in, use diligence to attain to the height thereof; that you may excell in one, when in many

you cannot, but in the reſt, endeavour to be as great a proficient as you can; theſe Genii being found, they will ſometimes ſpeak with an audable voice, as they that cryed at the Aſcention of *Chriſt*, *Ye men of* Galile, *why ſtand ye hear gazing into the Heavens*: The names of ſome of theſe are of great virtue againſt diſeaſes, ſome cure all, and ſome obtain efficacy and virtue to draw any ſpiritual ſubſtance from above or beneath, for to make any deſired effect I have ſeen a name written upon Virgin Parchment at a certain time, and afterward given to be devoured by a Water-Frog, being let go into the water, rains & ſhowers preſently followed. And they finde in the table of the twelve Militant ſignes and ſixteen Figures of the Earth, the name of a Genius, & ſeal it with his ſeal, which I ſaw inſcribed at a certain houre, & given to a Crow; who being let go preſently, there followed from that corner of the Heaven, whether he flew, lightnings, ſhakings and horrible thunders, with thick clouds: It is not lawfull for me to write what ſecret I know, leaſt it ſhould happen that the ſacred name ſhould be abuſed by prophane men to baſe things: but if they deſire the knowledge of them, let them ſo often turn the Letters, and examine them untill

untill the voice of God is manifeſt: Let us go unto another principle.

If any be ſo curious as to demand, what kinde of puniſhment this people of the *Aire* inflict upon their Malefactours, I had rather refer them to *Pſellus Plotinus*, *The Auditor of Anebo* and *Cornelius Agrippa*, then deſcend to ſuch particularities, They ſay, the *Caverns of the earth* are made uſe of for Dungeons for the wicked *Dæmons*, to be puniſhed in; as if the ſeveral *Volcano's*, ſuch as *Ætna*, *Strumbulo*, *Hecla*, *Mongebel*, *Veſuvius*, the *Gulph of Perſia*, where they ſay *Judas* hail's all ſhips that ſaile upon thoſe Seas, and tels them, there he is puniſhed for betraying his *Lord and maſter Jeſus Chriſt, the Son of God, &c.*

That there is a tedious reſtraint upon them, for villanies committed, and that intollerable, is without all queſtion; they being endued with *corporeal ſenſe*, and that more quick and paſſive than ours; and therefore more ſubject to the higheſt degrees of torment: So that not onely by incarcerating them, and keeping them in by a *Watch*, in the *Caverns of burning mountains*, where the heat of thoſe Infernal *Chambers*, and the ſteam of Brimſtone cannot but excruciate them exceedingly, but alſo by commanding them into ſundry other hollows of the ground, nor-

ſome by ſeveral Fumes and Vapours, they may torture them in ſeveral faſhions and degrees, fully proportionable to the greateſt crime that is in their power to commit, and far above what the cruelty of that worſt of *Tyrants*, *Oliver Cromwell* has inflicted here, either upon the guilty or innocent. But how theſe confinements & torments are inflicted on them, and by what degrees and relaxations, is a thing neither either to determine, nor needfull to underſtand: Wherefore we will ſurceaſe from purſuing any further, ſo unprofitable a ſubject, and come to the third general head, we mentioned, as being moſt *Harmonical* to our diſcourſe, which is, what the *morral condition* of the ſoul is, when ſhe has left this body.

Theſe things therefore premiſed, it will not be hard to conceive, how the condition of the *Soul* after this life, depends on her moral deportment here; for *memory ceaſing not, Conſcience may very likely awaken* more furiouſly then ever, the mind becoming a more clear *Judge* of evill actions paſt, then ſhe could be in the *Fleſh*, being now ſtript of all thoſe circumſtances of things that kept her off from the opportunity of calling her ſelf to account, or of perceiving the ugline ſſe of her own wayes.

Beſides

Beſides, there being that communication and *Harmony* betwixt the *Earth* and the *Aire*, that at leaſt the fame of things will *arive* to their cogniſcance that have left this life; the after ill ſucceſſe of their wicked enterpriſes, and unreaſonable tranſactions may arm their tormenting Conſcience, with new Whips and ſtings, when they ſhall either hear or ſee with their Eyes, what they have unjuſtly built up, to run with ſhame to ruine; and behold all their deſignes comes to nought, and their fame blaſted upon Earth.

This is the ſtate of ſuch ſoules as are capable of a ſenſe of diſlike of their paſt actions. And a man would think they need no other puniſhment then this, if he conſidered the mighty power of the Minde over her own *Vehicle*, and how vulnerable it is from its ſelf. Theſe Paſſions therefore of the *Genius* that follow an ill Conſcience, muſt needs bring her *Aiery body* into intollerable diſtempers, worſe than *Death* it ſelf.

Nor yet can ſhe dye, if ſhe would, neither by *Fire* nor *Sword*, nor any means imaginable; no not if ſhe ſhould fling her ſelf into the flames of *ſmoaking Ætna*; for ſuppoſe ſhe could keep her ſelf ſo long there, as to endure that hideous pain of deſtroying the vi-

tall Congruity of her *Vehicle* by that Sulphurus fire: She would no sooner be released, but she would catch life again in the *Aire*, and all the former troubles and vexations would return; besides the overplus of these pangs of Death. For *Memory would return, and an ill Conscience would return, and all those busie Furies*; those disordered passions which follow it. And thus it would be, though the *Genius* should kill her self, ten thousand times; she could but pain and punish her self, not destroy her self.

I had now finished this Chapter, did I not think it convenient to speak of the spirit of Nature, which is a substance incorporeal, but without sense and animadversion, pervading the whole matter of the Universe, and exercising a plastical power therein, according to the sundry predispositions and occasions in the parts it works, upon raising such *Phænomena* in the world, by directing the parts of the Matter and their Motion, as cannot be resolved into meere mechanical powers: And I prove there is such a spirit by the sympathy betwixt *Astral* and *Earthly bodies*; for the *Genii* of men leaving their bodies, and appearing in shapes, *suppose of Cats, Pigeons, Conies, Stars, flames of Fire*, sometimes of *Men*, and that whatsoever hurt befals them

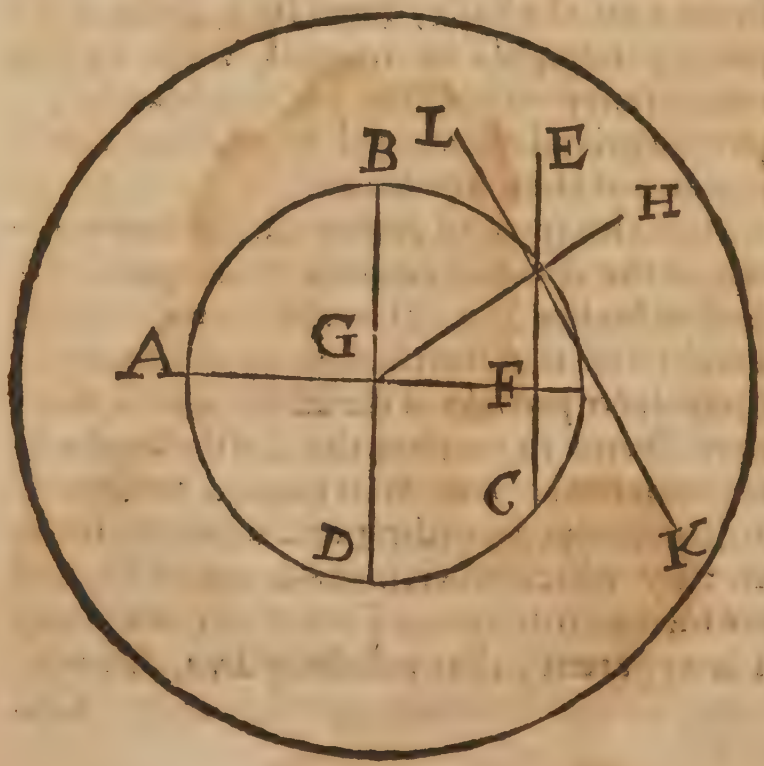
them in these *Astral bodies*, the same is inflicted upon their terrestrial; lying in the mean time in their *Beds* or on the ground.

As if their *Astral bodies* be scalded, wounded have the back broke, the same certainly happens to their *earthly bodies*; And thus the spirit of *Nature* is snatcht into consent with the *imagination of the Genii in these Astral bodies* or *Aeiry Vehicles*, which act of imagination must needs be strong in them; it being so set on, and assisted by a quick and sharp pain, and fright in these scaldings, woundings and stroaks on the back; some such thing happening here, as in women with childe, whose fancy made keen by a sudden feare, have deprived their children of their Arms, yea and of their heads too.

And this spirit of *Nature* directs the motions of the *Ætherial Particles* to act upon these grosser bodies, to drive them towards the *Earth*: for that surplusage of agitation of the *Globular particles* of the *Æther*, above what they spend in turning the *Earth* about, in *Harmony* to the *heavens* is carried every way indifferently, according to his own concession; by which motion the drops of liquors are formed into round Figures; from whence it is apparent, that a *Bullet of Iron, Silver, or Gold*

Gold, placed in the Aire, is equally assalted on all sides by the occursion of these *ætherial particles,* and therefore will be moved no more downwards then upwards; but hang in *æquilibrio,* as a peice of Cork rests on the water, where there is neither winde nor stream, but is equally played against by the Particles of water on all sides.

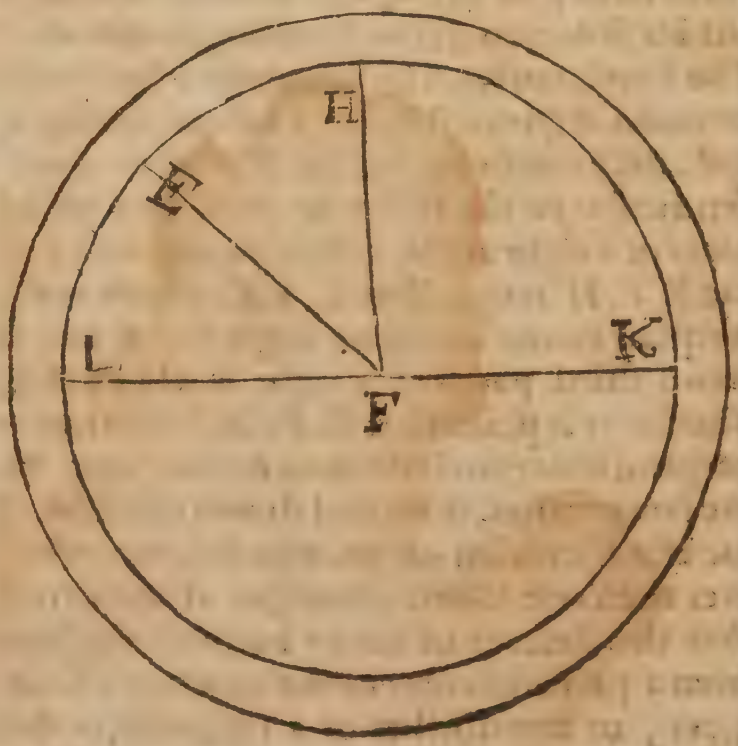
I shall demonstrate what I have said, that heavy bodies in the very clime where we live, will not descend perpendicularly to the Earth, and this will be evident to the Eye



and to Reaſon, that the proportion of their declination from a perpendicular in any Elevation of the Pole: In the Circle there *A. B. D.* let the Æquator be *B.D.* and from the point *C.* draw a line to *E* parallel to *B. D.* which line *C E.* will cut the Circle in *F* ſixty degrees, ſuppoſe from *B* let a heavy body be now at *E.* according to Mr. *Streets* Hypotheſis, it muſt fall towards the Earth in a line parallel to the Æquator, *viz.* in the line *E F.* And thus he diſputed with me ſome years ſince, to prove the Earths Mobility: but his Solution of the Problem is very dry. The Earth moves, I do not deny; but I wiſh he could argue or Reaſon it better, for ſay I, *E. F.* declines from the line *H.F* drawn perpendicular to the Horizon *L. K.* two third parts of a right angle, (*i e.*) 60. degrees For the *E. F. H.* is equall to *C. F.K.* which again is equall to the alternate angle *B.G.F* which is two third parts of a right angle *ex theſi*, whence it is plain that *E. F.* declines from a perpendicular no leſſe than 60. degrees. By the ſame reaſon, if we had drawn the ſcheam for the Elevation of 50. which is more ſouther then our Clime, I might demonſtrate that the deſcent of heavy bodies, declines from a perpendicular to the *Horizon* 50. degrees, or five ninthes of a right angle, *&c.*

From

From whence it will follow, that men cannot walk upright, but declining, in the elevation suppose of 60. degrees as neer to the ground as *E.F.* is to *F L.* and much neerer in the more remote parts of the North; and there is proportionably the same reason in other Climes, if we draw a Scheam for the parallel, under which we live, suppose about 52. degrees of Elevation we might represent truly to the Eye, in what posture men would walk upon the *Royal Exchange*, *London*, *Oxford*,



Warwick-Caſtle, Alſeſter, Colton Parke, Tardebick Church, Worceſter, Briſtol, St. *Peters* Church-yard in *Exeter*, in *Sydmouth*, in *Salisbury* Cathedral, or in *Weſtminſter*-Hall, *&c.* For it is plain from what hath been above demonſtrated, that the natural poſture of their bodies upon the *Horizon L. K.* it would be in the line *E. F.* out of which, if they did force themſelves in the line *H. F.* without being born head-long to the ground, and laid flat upon the Horizon, *F K.* the force of the Aire or whatſoever more ſubtle Elements therein preſſing in lines parallel to *E. F.* and therefore neceſſary bearing down whatſoever is placed looſe in the line *H. F.* as is plain to any at firſt ſight.

Add unto all this, that if the motion of groſſe bodies were according to meer Mechanical laws; a Bullet, ſuppoſe, of Lead or Gold, caſt up into the Aire, would never deſcend again, but would perſiſt in a rectiliner motion, for it being far more ſolid than ſo much *Aire* and *Æther* put together, as would fill its place, and being moved with no leſſe ſwiftneſſe then that wherewith the *Earth* is carryed about in twenty four houres, it muſt needs break out in a ſtreight line through the thin *Aire*, and never return again to the *Earth*; but get away as a Commet does out of a

of a *Vortex*. And that *defacto*, Col. *John Knotsford* at a Garrisons of the Kings, shot a Canon bullet so high, that it never fel back again upon the ground; now the spirit of Nature at a certain distance leaves the motion of matter to the pure laws of Mechanicks, but with in other bounds checks it; whence it is that the water does not swill out of the *Moon*

Now the most notable of those Offices that can be assigned to the *Spirit of Nature*, and that sutable to his name, is the transiocation of the souls of Beasts into such Matter as is most fitting for them, he being the common *Proxinet* or *Contractor* of all natural Matches and Marriages, betwixt Forms and Matter; For *Materia appetit formum ut fœmina virum*, this spirit therefore may have not onely the power of directing the Motion of Matter at hand, but also of transporting of particular Souls & Spirits in their silence, and in activity to such matter as they are in, a fitnesse to catch life in again: which transportation or transmission may be very well at immense distances, the effect of this sympathy, and coactivity being so great in the working of the *Wines* in *England*, when the *Vines are in the Flower at the Canaries, Tenneriff, Madera*'s or any place in *Spaine*, &c.

When

Whence to conclude, we may look upon this *ſpirit of Nature*, as the great *Quarter-maſter* generall of *Divine Providence*, but able alone, without any under Officers to lodge every *ſoul*, according to her rank and merit, when ever ſhe leaves the body: And would prove a very ſerviceable Hypotheſis for thoſe that fancy the pre-exiſtence of humane ſoules, to declare how they may be conveyed into bodies here, be they at what diſtance they will before; and how matter haply may be ſo fitted, that the beſt of them may be fetcht from the pureſt *Ætherial Regions* into an humane *Body*, without ſerving any long *Apprentiſhip in the intermediate Aire*: As alſo how the ſouls of *Brutes*, though the Earth were made perfectly inept for the life of any animal, need not lie for ever uſeleſſe in the Univerſe.

Now I ſay the *Genii* of *Men*, being in the ſame condition that other *ſpirits are*, appear ſometimes though but ſeldome: The cauſe in both being, partly the difficulty of bringing their *Vehicles* to an unnatural conſiſtency, and partly their having no occaſion to doe; and laſtly, it being not permitted to them to doe as they pleaſe, or to be where they have a minde to be.

Me thinks this *Tragick pompe* and *Harmony* looks mournfully, preparing to die, laying waſte

waſte all the operations of the Mind, putting her into fits of dotage and fury, making the very Viſage look ghaſtly and diſtracted, and at the beſt ſadly pale and conſumed; as if life and ſoule were even quite extinct, cannot but imprint ſtrange impreſſions even upon the ſtouteſt minde, and raiſe ſuſpitions that all is loſt in ſo great a change But the knowing and benigne ſpirit, though he may flow in tears at ſo diſmall a ſpectacle, yet it does not at all ſuppreſſe his hope and confidence of the *Genius*'s ſafe paſſage into the other world, and is no otherwiſe moved then the more paſſionate ſpectators of ſome cunningly *contrived Tragedy*; where perſons whoſe either *virtue or misfortunes*, or both, (*for they ſeldome part*) have woon that affection of the beholders, are at laſt ſeen wallowing in their blood, and after ſome horrid groans, and gaſps, lye ſtretcht ſtarke dead upon the ſtage

But being once drawn off, find themſelves well and alive, and are ready to taſte a cup of Wine in the Attyring room with their friends; to ſolace themſelves really, after their Fictious *pangs* of *Death*, and leave the eaſie multitude to indulge to their ſoft paſſions, for an evill that never befell them.

The

The fear and abhorrency therefore we have of *Death*, and the ſorrow that accompanies it, is no argument, but that we may live after it, and are by due affections for thoſe that are to be Spectators of the great *Tragick Comedy of the World*; the whole plot whereof being *an Harmony of the Spheres, Planets* and *Influenciary beams*, being contrived by *Infinite Wiſdome and Goodneſſe*, we cannot but ſurmiſe that the moſt ſad repreſentations are but a ſhew, but the delight real to ſuch as are not *wicked and impious*; and that what the ignorant call evill in this Univerſe, is but as the ſhadowy ſtroks in a faire Picture; or the mournfull notes in Muſick, by which the beauty of the one is more lively and expreſſe, and the melody of the other more pleaſing and melting.

I have now conducted the ſoul into the other ſtate, and inſtalled her into the ſame condition with the *Aerial Genii*, but ſeeing that thoſe that take any pleaſure at all in thinking of theſe things, can ſeldome command the ranging of their thoughts, within what compaſſe they pleaſe, and that it is obvious for them to doubt whether the *Genius* can be ſecure of her permanency in life in the other world, (it implying no contradiction, that her vital congruity, appropriate to this

this or that Element, may either of it self expire, or that she may by some careless debilitate one congruity, and awaken another in some measure; so make her self obnoxious to fate) we cannot but think it in a manner necessary to extricate such difficulties as these, that we may not seem in this after-game to loose all we woon in the former.

The *Genius* after the death of the body runs through three hazards, one respects an intrinsecal *principle*, the *periodical* terms of her vital congruity, or else the Levity and miscarriage of her own will, which obnoxiousnes of hers is still more fully argued from what is affirmed of the *Aerial Genii* (whose companion and fellow Citizen she is) whom sundry Phylosophers assert to be mortal; and that she is revolved hither thrice, and no more; because this number seems sufficiently to suffice, for the purgation of sins, as you may read in my *Rosie Crucian infallable Axomata lib. 2. chap. 4.* at large; the other two hazards she runs, are from without, *to the Conflagration of the world*, and the *Extinction of the Sun.*

Now whether the *souls* of *men* be *virtuous or vitious*, *they must dye to their Aerial Vehicles*, which seems a sad story at first sight, as if Righteousnes could not deliver from death; but if it be more carefully perused, the ter-

rour

rour will be found onely to concern the wicked. For the profoundeſt pitch of death is the deſcent into this terreſtrial body, in which, beſides that, we neceſſarily forget whatever is paſt, we do for the preſent lead ἀλαμπῆ καὶ ἀμυδρὴν ζωὴν, a dark and obſcure life, dragging this weight of Earth along with us, as *Traitors* and *Malefactors* doe their heavy Fetters in their ſecluſe confinements.

But in our return back from this ſtate, life is naturally more large to them that are prepared to make good uſe of that advantage they have of their *Aiery Vehicle*: But if they be not Maſters of themſelves in that ſtate, they wil be fatally remanded back to their former priſon in proceſſe of time, which is the moſt groſſe death imaginable. But for the good and *virtuous ſouls*, that after many ages change their *Aerial Vehicle* for an *Ætherial one*, that is no death to them, but an higher aſcent into life. And a man may aſweil ſay of an Infant that has left the dark womb of his Mother, that this change of his is Death, as that a *Genius* dyes by leaving the *groſſe Aire*, and emerging into that *Vehicle of Light*, which they ordinarily call *Ætherial*.

There may be a dangerous relapſe out of the *Aerial Vehicle into the Terreſtrial*, which is properly the death of the *Soul* that is thus

retrograde. But for thoſe that ever reach the *Ætherial ſtate*, the periods of life there are infinite; and though they may have their *Periges* as well as *Apoge's*, yet theſe circuits being of ſo vaſt a Compaſs, and their *Perige's* ſo rare and ſhort, and their return as certain to their former *Apſis*, as that of the *Cœleſtial bodies*, and their *Ætherial* ſenſe never leaving them in their loweſt touches towards the *Earth*; it is manifeſt that they have arrived to the life that is juſtly *called Eternal*. Thus the body returns to the earth from which it was taken, the Spirit returns to the *heavens* from whence it deſcended, and the *S*oul or Genius returns to *God* that gave it.

CHAP.

CHAP. XVI.

How the Earth *is consumed, and the bodies of the dead, and what becomes of the dust of those that are resolved into their first Principle; that the conflagration of the earth will prove fatal to the souls of the wicked men and* Dæmons; *what the cursed spirits and souls will suffer, and what be their thoughts that do groan in* Sheol, *when* Minos *judges them:* Eugenius Theodidactus *testimony of the Ayreal state, and five several Opinions more concerning their state after the conflagration, that the Sun being turned into darkness, and the Moon into blood, is no panick fear, but may be rationally suspected from the Records of History, and grounds of Natural Phylosophy, the said influence of this extinction upon man and beast, and all the* Aireal Genii *imprisoned within their several Armospheres in our Vortex, that it will do little or no damage to the Æthereal Inhabitants, in reference to heat or warmth, nor will they find much want of his light, how they may pass out of one Vortex into another, by the priviledge of their Ætherial Vehicles, without labour or toil, and be safe: that wicked souls and Dæmons will revive again, and that the earth and ayr will be inhabited by them.*

I *Have thus inthroned my Genius in her Æthereal Vehicle, where she is a very magnificent thing,*

thing, *full of Divine Love, Majesty, and Tranquility*; and shall next consider the condition of the souls of *men* and *Dæmons*, after the *earth* is consumed, for naturally the earth perisheth, by *water*, or by *fire*; and this happeneth every seven thousand *years*, and to the Heavens every 36000 years, as *Winter* and *Summer* do in our ordinary year: *Inundatio non secus quam Hyems, quam Æstas lege Mundi venit*: But for this ἐξυδάτωσις, it not being so famous, nor so frequently spoken of, nor so destructive, nor so likely to end the world as the other way, nor belonging so properly to my purpose, I shall let it pass: The general *Prognostick* is concerning fire now, not only of the *Stoicks*, as *Zeno*, *Cleanthes*, *Chrysippus*, *Seneca*, but of several also of different Sects, as *Heraclitus*, *Epicurus*, *Cicero*, *Pliny*, *Aristocles*, *Numennius*, &c.

Seneca sayes the stars will run and dash one against another, and so set all on fire, and consume the earth, and all bodies upon it, or in it, both living and dead: The destroying the *Æthereal* Region, is as foolish a fancy, *as the sentencing of the Eele to be drown'd*, because the matter of the *Æther* is too fine and subtil for fire to rage in, it being indeed nothing but a pure light or fire it self; and yet this *Æthereal matter* is infinitely the greatest portion of the world. Where-

Wherefore the world cannot be said properly to be lyable to the destruction of fire, from any natural causes, as *Lactantius*, *Ireneus*, and the *Stoicks* would have it; for fire is nothing but the motion of certain little Particles of matter, and there is no more motion at one time in the world, then at another, because one part of the matter cannot impress any agitation upon another, but it must loose so much it self: This hideous noyse therefore of the conflagration of the world must be restrained to the firing of the earth only, so far as it concerns us, for there is nothing else combustible in the Universe but the Earth, and other Planets, and what vapours and exhalations arise from them.

And the most certain and most destructive execution this fire will do, must be upon the *unrecovered souls* of *wicked men and Dæmons*: Those that are so deeply sunk and drown'd εις γενεσιν, that the very consistency of their Vehicles does imprison them within the confines of this thick caliginous ayr; these souls or spirits therefore that have so inextricably intangled themselves in the fate of this lower world, giving up all their senses to the momentary pleasures of the moyst luxurious Principle, which is the very seat

of death: These in the mystical *Philosophy* of the *Rosie Crucians*, are the *Nymphs*, to whom though they allot a long *Series* of years, yet they do not exempt them from *Death* and *Fate*; and *Eugenius Theodidactus* pronounces, that their life will be terminated with the conflagration of the world, for thus he intimates, Καὶ ὁ λόγος ὅλος ἰνίχθαι δοκεῖ τῷ Ἡσιόδῳ πρὸς τὴ ἐκπύρωσιν, ὅπωίκα συνεκλείπειν τοῖς ὑγροῖς εἰκὸς τὰς Νύμφας.

——— Αἵ τ' ἄλσεα καλὰ νέμονται
Καὶ πηγὰς ποταμῶν καὶ πείσεα ποιήεντα.

And indeed this young *Philosopher* has pretty fancies, let us hear him in his Mother Tongue, for thus he brings in *Minos* judging the dead: A little after his former verses in the fourteenth Chapter.

Now *Minos* after strict examination,
And justly informed by their accusation,
Contrudes them all unto the sad society,
Of such as are condemn'd for their impiety:
With them incessant torments do endure
A just infliction for their deeds impure:
But against such, he is incensed most,
Who whilst they liv'd did of their riches boast;

Whom

Whom dignity and ſtile ſwell'd with oſtent,
Who in their proud hearts, could have been
content
To have had adoration; he hates pride,
And doth ſuch haughty inſolence deride,
As ſhort and momentary, becauſe they know-
ing
Themſelves unto their Marbles hourly
growing,
As being mortals; yet in their great glory,
Think not their wealth & riches tranſitory;
But all theſe ſplendours they have now laid
by,
Wealth, Gentry, Office, Place, and Dignity,
Naked, ſad-lookt, perplext with grief ex-
tream,
Thinking what paſt in life-time a meer
dream;
To behold which, I took exceeding pleaſure,
And was indeed delighted above meaſure.
If any of them by chance I knew,
As private as I could, I neer him drew,
Demanded what before was his condition,
And whether, as the reſt, ſwell'd with ambi-
tion:
About the door there was a throng of ſuch,
By *Pluto's Miniſters* offended much;
Beaten and thruſt together all about,
Who, as it ſeems, would gladly have got out;

To these he scarcely moving in a *Gown*,
Which from his shoulders to his heels flow'd down,
Of Scarlet, Gold, and divers colours mixt;
Casting his head that way, on some he fixt
An austere eye; such counting it a *bliss*,
To whom he but vouchsaft a hand to *kiss*;
At which the others murmur'd, *Minos* then
Setling himself upon his Throne agen,
Some things most justly sentenc'd, there appear'd
The Tyrant *Cromwell* evilly chear'd,
Not knowing what excuses for to bring,
Being accus'd for killing of the King:
Hewet & *Slingsby* testates to that Conviction,
And he now ready to be doom'd to infliction
With other Traytors, who without repentance,
Have had their Judgement read, and past Sentence.
From the *Tribunal*, we our course extend,
Unto the place of *torments*, where (O friend)
Infinite miseries at once appear,
All which we freely might both see & hear;
Together with the sound of *stripes* & *blows*,
Loud *ejaculations*, *shrieks*, *tears*, *passionate woes*,
Eccho'd from these wrapt in invisible flames,
Wheels, *Racks*, *Forks*, *Gibbets*, to tell all their names,
Not possible. Here *Cerberus* besmears

His

His triple chaps in blood, ravens and tears.
The wretched souls; the fell *Chimæra* takes
Others in her sharp claws, and 'mongst them makes
A fearful massacre, limb from limb dividing.
Not far from thence in a dark place abiding
Were Captives, *Tyrants*, and Bayliffs, of these store,
And with them mingled both the rich and poor:
These all together and alike tormented,
Who now too late have of their sins repented;
And others of them, whom we beheld and knew,
Who dy'd not long since, such themselves withdrew;
And as asham'd to be in torments seen,
In dark and obscure nooks their shadowes skreen;
Or if they doubtfully cast back their eyes,
Blushes are seen from their pale cheeks to rise,
And only such themselves in darkness shroud,
Who were in life most insolent and proud.
These objects having past, at length we come
Unto the field call'd *Acherusium*.

No

No sooner there, but streight we hapt among
The *Demi-gods*, the *Heroes*, and a throng
Of several *Troops*. ——

But let us take a more serious and distinct view of the condition of the *Genius*, after the conflagration of the earth; and here I meet with five several sorts of Opinions concerning it: *The first hold, that this unmerciful heat and fire will at last destroy and consume the soul as well as the body*: But this seems to me impossible, that any created Substance should utterly destroy another Substance, so as to reduce it to nothing: For no part of matter, acting the most furiously upon another part thereof, does effect that; it can only attenuate, dissipate, and disperse the parts, and make them invisible; but the substance of the *Soul* is indissipable and indiscerpible, and therefore remains entire, whatever becomes of the body or Vehicle. Thus *Virgil*.

Yet the *Bodies* when they die,
Are not cleer'd from all their misery;
They having not repented of their crimes,
Must now be punish'd for their mispent times.

The

The second opinion is, *That after long and tedious tortures in these flames, the Soul by a special act of Omnipotency is annihilated*: But methinks, this is to put Providence too much to her shifts, as if God were so brought to a plunge in his creating a creature of it self immortal, that he must be fain to uncreate it again (*i.e.*) annihilate it: Besides, that that *Divine Nemesis* that lyes within the compass of *Phylosophy*, never supposes any such forcible eruption of the *Diety* into extraordinary effects, but that all things are brought about by a wise and infallible, or inevitable train of secondary causes, whether Natural, or free Agents. And saith the Poet;

Four things of Man there are, *Spirit*, *Soul*,
Ghost, *Flesh*,
These four, four places keep, and do possess
The *Earth* covers *Flesh*, the *Ghost* hovers o're
the *Grave*,
Orcus hath the *Soul*, *Stars* do the *Spirit* crave.

The third therefore, to avoid these absurdities, denies both absumption by fire and annihilation; but conceives, that tediousness and extremity of *pain* makes the *Soul* at last, of her self, shrink from all Commerce with Matter, the immediate principle of Union,

nion, which we call *vital congruity*, consisting of a certain modification of the body, or *Vehicle*, as well as of the *Soul*, which being spoiled and lost, and the Soul thereby quite loosened from all sympathy with body or matter, she becomes perfectly dead, and sensless to all things, and as they say, will so remain for ever. But this seems not so rational; for as *Plato* somewhere hath Ἕκαστον, ἕ ὄξιν ἐνεργεια, ὄξιν ἕνεκα τὸ ἔργς; Wherefore so many entire immaterial substances would be continued in being to all Eternity, to no end nor purpose, notwithstanding they may be made use of, and Actuate matter again as well as ever. And in another place he hath it:

——But for their crimes
They must be punish'd, & for mispent times
Must tortures feel; some in the *winds* are *hung*,
Others to cleanse their *spotted sins*, are *flung*
Into vast *Gulphs*, or *purg'd by fire*.

A fourth sort therefore of speculations there is, who conceive, that after this solution of the *Souls* or *Spirits* of wicked men, and from their *Vehicles*, that their *pain* is continued to them even in that separate state, they

they falling into an unquiet sleep, full of furious tormenting dreams, that act as fiercely upon them *spirits*, as the external fire did upon their bodies. But others except against this Opinion as uncertain, *viz.* that the Soul can act when it has lost all vital union with the matter, which seems repugnant with that so Intimate and Essential aptitude it has to be united therewith; and the dreams of the Soul in the body, are not transacted without the help of the *Animal Spirits in the Brain*, they usually symbolizing with their temper: Whence they conclude, that there is no certain ground to establish this Opinion upon.

The Souls of the *wicked* will be tortured (saith the fifth) in the other state, with most cruel hatred of imaginary evil, and false suspitions, and most horrible phantasmes that then fall, and there are represented to them most sad things, sometimes of the Heavens falling upon their heads, sometimes of being consumed with violent flames, sometimes of being drowned in a Gulf, sometimes of being swallowed up into the Earth, sometimes of being changed into divers kinds of beasts, sometimes of being torn and devoured by ugly Monsters, sometimes of being carried abroad through Woods,

Seas,

Seas, Fire, Ayr, and through fearful places, wandring sometimes *like Souldiers upon the Sea*, and sometimes like strange *birds*, sometimes like *Maremen* and *Maremaids*, and upon the shore in divers shapes of *men*, *beasts*, and these we call *Satyres*, *Fauni*, *Silvani*, *Nereides Naiades Orcades*, *Dryades*, and *Dii tutulares* of *Cities* and *Countryes*; and those that love the warmth of Families, and homely converse with men, *Lares Familiares*.

And these things happen to them after death, no otherwise then in this life; to those who are taken with a *phrensie*, and some other *melancholly* distemper, or to those who are affrighted with horrible things, seeing dreams, and are thereby tormented, as if these things did really happen to them, which truly are not real, but only species of them apprehended in imagination, even so do horrible representations of sins terrifie those souls after death, as if they were in a dream, and the guilt of wickedness drives them headlong through divers places, *&c.*

Now when the *Sun is turned into darkness, and the Moon into blood*, it will be very hideous, and intolerable to all the Inhabitants of the *Planets* in our *Vortex*, and poor mortals will be wearied with heavy languishments, both for want of the comfort of the

usual

usual warmth of the *Sun*, whereby the bodies of men are recreated, and also by reason of his inability to ripen *the fruits of the soyle*; whence necessarily must follow, *Famine*, *Plagues*, *Sicknesses*, and at length an utter *devastation and destruction of both men and beasts*; nor can these *Genii* scape free, but that the vital tye to their Vehicles, necessarily confining them to their several *Atmospheres*, they will be inevitably imprisoned in more then Cimmerian darkness; as the Poet saith.

Here people are that be *Cimmerian* nam'd,
Drown'd in perpetual darkness, it is fam'd,
Whom rising nor the setting Sun doth see,
But with perpetual night oppressed be.

For the darkness of the *Sun* will turn the *Moon into blood*, and put out all the light of the *Stars* and *Earths*, and nothing but *Ice* and *Frosts*, and *flakes of Snow*, and thick mists, as palpable as that of *Egypt*, will possess the Regions of their habitation: But the *Genii* that have arrived to their *Æthereal Vehicle*, can turn themselves into a pure *actual light* when they please, their Region being a soft *milde light*, and but a change of pleasure, as it is to see *the Moon shine fair into a room* after the

the putting out of the Candle; and these *Æthereal Genii* being now safe, let us look down a little, for all the world is now in a flame; and when the fire has done due execution upon that unfortunate crew, and tedious and direful torture has wearied their afflicted *Ghosts* into an utter recess from all Matter, and thereby into a profound sleep or death, that though those *twinkling eyes of Heaven*, the *Stars*, might be compassionate Spectators, yet they cannot send out one ray of light to succour or visit the earth, their tender and remote beams not being able to pierce, much less to dissipate the clammy and stiff consistency of that long and *Fatal Night*.

Wherefore calling our mind off from so dismal a sight, let us place it upon a more hopeful object, and see what follows this Fate, after a long series of years, when not only the fury of the *fire* is utterly slaked, but that vast *Atmosphere* of smoak and vapours, which was sent up during the time of the *Earths Conflagration*, has returned back in copious showers of *Rain*, which will again make *Seas and Rivers*, will bind and consolidate the ground, and falling exceeding plentifully all over, make the soil pleasant and fruitful, and the *Ayr* cool and wholesome,

some, refreshed again with a *new Heaven*, *a new Sun*, *Moon and Stars*; and nature recovering thus to her advantage, and becoming *youthful again*, and full of *Genital salt and moysture*, the *souls* of all living creatures belonging to these lower Regions of the *Earth* and *Ayr*, will awaken orderly in their proper places, the *Seas* and *Rivers* will be again repleniſht with *Fish*, the *Earth* will send forth all manner of *Fowls*, *four-footed beasts*, and creeping things; and *the souls of men* also shall then *catch life from the more pure and Balsanick parts of the Earth*, and be cloathed again in *terrestrial bodies*. And lastly, the *Aerial Genii*, that Element becoming again wholesome and vital, shall in due order and time, awaken and revive in the cool roric ayr, which expergefaction into life, is accompanied with propensions answerable to those resolutions they made with themselves in those *fiery torments*, and with which they fell into their long sleep.

And thus have I demonstrated the *Harmony of the World*, *mans body*, and the *souls of both*, *from the Creation to the Conflagration*: There are also other *mysteries*, but we shall abundantly discourse of all these in the *following Books*; wherefore we now put an end to the first Book.

The Postscript.

THus have I Reader demonstrated the Harmony of the Heavens, and how the Spirits ascend and descend from Earth to Heaven, and from Heaven to Earth: The harmony of beams, and how Spirits and Souls slide down into the bodies; of the harmony of mans body; of the harmony of his Soul, with medicines fitted for the benefit of both: I have conducted the Soul into the place from whence it was conveyed and præ-existed, and now perhaps you do begin to bless your self: For is it possible (say you) that any bodily substance should inclose such mysteries as these? In this, my friend, you have your liberty, I value no mans censure, and therefore trouble not your self about it, for your Faith will add nothing to it, and your Incredulity cannot take any thing from it: This only you shall do, be pleased to give way to my saucinesse; for I must tell you, I do not know that which I may call impossible: I am sure there are in Nature powers of all sorts, and answerable to all desires, and even those very powers are subject to us; and I have discoursed of them by way of objection, and answered my own Positions, for the better satisfaction of my Readers: I have discovered my self in arguing known truths,

reserving the rest to my self, and those that shall deserve them, being freely willing to do good to my enemies, if I have any, and to the envious, following the example of Christ, the King, and the Bishops; for my soul fears God, honours the King, and loves the Bishops, and their forms of Government, hoping this little Book will be to them as I am, free from discord: But some not content, (because they never heard of what I have written) think this but my fancy and invention, and no practical truth; take notice of these Authors, Gentlemen, and they will testifie for me, viz. God, and these his created servants, Moses, Zoroaster, Pythagoras, Nollius, Alfid, Salmanazer, Epicharmus, Pelen, Avicebron, Empedocles, Abraham, Cebes, Enoch, Ollo Puen, Euripides, Elias, Avicen, Plato, Avenrois, Xistus, Ezekiel, Trismigist, Herviscus, Lactantius, Euclid, Philo, Ireneus, Virgill, Clemens, Marcus Cicero, Tertullian, S. Ambrose, Plotinus, S. Austin, Bocatus, Theophrastus, Plotinus, Jamblicus, Proclus, Beda, Bothius, Psellus, Cardanus, Diodorus, Philostratus, Zamolxis, Origen, Georgius Venetu, Synesius, Severinus, Cornelius Agrippa, Paracelsus, Ryverius, Semmertus, Phroates, Jarchas, *L.* Verulam, *D.* Gregory, *D.* Flood, *Doctor* Barlow, *Des* Cartes, R. Lully, Fernelius, *Sir* Christopher Heydon, Ficinus,

nus, Agricola, *Mr.* Hobbs, *Mr.* John Gadbury, Eugenius, *and Mr.* Vincent Wing, *Dr.* Brown, *Mr.* Collins, *Mr.* Moor, *and many other Antient and Modern Writers, which would be too long to recite: I could prove all I have written to be true by ten thousand witnesses, and the Bible; but I am not bound to give any man so much satisfaction. Thus far I have been free to assist those that understand me, and it is more then I promised; I am in the humour to do my Native Country service, having seen* Spain, Italy, Turky, *and* Greece, *and their learning; but folly in* France *is their highest wisdome, and I cannot find a discreetly moral man amongst them; and from thence we have nothing but fellows that root here in* England, *to the prejudice of Trade, and imployment of our Natives; for several, as* Mounsieur D. &c. *and such Extortioners that creep among women for the sale of Silks and Taffaties, Ribands, Hats,* &c. *get great riches, to the ruine of the Englishmen: I know the King will observe how our Citizens are destroyed by them, his Sacred Majesty sees how they vend vile commodities, and cheat the poor people: Nay, they are the baseſt of Nations, and therefore not in our harmony, but I have set all into good order, in* the Idea of the Law and Government; *and to make Kingdomes happy, observe those maxims in* my Fundamental Elements of Moral Phylosophy, Po-

licy, Government, and the Lawes.

Many Errours the Compositer hath committed, but the Vertuosi *and* Litterati, *have Apologized* (for mine) *and the Printers mistakes, which through hast, or other infirmities, were committed: So now let the cowardly counsels of under-wits, and* Lilly, *pass amongst Asses unregarded: God hath set all in* Heaven *and* Earth *into* Harmony (*except the* Devil *and* Rebels) *for there is a Harmony between* Christ *and* King Charles, *between the* Angels *in* Heaven, *and the* Bishops *in* England; *between the* Saints *in* Heaven, *and the* Kings Loyal Subjects; for the King and Bishops command *and* teach the same Laws of God upon Earth, *as* God teaches his Saints, Angels, and them, *from* Heaven: *I pray God direct us in this right way, to his glory.*

I know the world will be ready to boy *me out of countenance for this, because my* years *are few and green, I want their two* Crutches, *the pretended* modern Sanctity, *and that* solemnity of the Beard, *which makes up a* Doctor: *But Gentlemen, in the* Physical part of this Book, *let me advise you, if by what is here written you attain to any knowledge in* Rosie Crucian Medicines, (*by divine assistance*) *let me advise you, I say, not to attempt any thing rashly. There is in the* Rosie Crucian Records *a memorable story of*

a

Jew, *who having by permission rifled some spiritual treasures, was translated in* Solitudines, *and is kept there for an example to others : I will give you the best counsel that I can, serve God, and honour the King, pray for the Bishops, and their godly able Ministers, do wrong to no man,* &c. *but do good for evil to all. I will now withdraw, and leave the Stage to the next Actor.*

God save the King.

The Postscript.

Dated at St. Iavarre
this 16th December
1763



